This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

https://books.google.com

NYPL RESEARCH LIBRARIES
3 3433 06829082 8

Digitized by Google

Digitized by Google

NOV 11 1913

Digitized by Google

Digitized by Google

Franciscan Annals
and
Monthly Record
of the Third Order.

Vol VIII

DEUS MEUS ET OMNIA

S. ANTHONY'S,
LORDSHIP LANE, EAST DULWICH, LONDON, S.E.

Digitized by Google

THE NEW YORK
PUBLIC LIBRARY
14971 1
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1900.

Digitized by Google

CONTENTS OF VOLUME VII.

PAGE

Apostolic Brief - - - - - - - - - - 312
Christmas - - - - - - - - - - - 353
Conferences on the Rule of the Third Order 14, 50, 77, 101, 134, 166, 199, 230, 267, 293, 324, 359
Constitution of Leo XIII. on the Third Order - - - 211
Dante and S. Francis - - - - - - - - 33, 71
Decisions of Roman Congregations - - - - - 213
Declaration of the Pope - - - - - - - - 381
Flowers of S. Francis 9, 43, 75, 106, 140, 170, 204, 234, 272, 298, 327, 362
Franciscan Chronicle 24, 61, 95, 126, 159, 191, 224, 255, 287, 317, 349, 383
Franciscan Works and Devotions - - - - - 81, 152
Gleanings - . - - 21, 60, 91, 124, 156, 190, 222, 316
Historical Spiritual Pilgrimage to Asissi - - - 17, 148
Home of Veronica - - - - - - - - - 335
Life and Martyrdom of Father Heath - - - - 244, 307
Leo XIII. and the Bishops on the Third Order 88, 121, 188, 221, 252, 285, 310, 372
Letters from Assisi - - - - - - - - - 344
Life of a Tertiary - - - - - - - - - 376
Life of S. Anthony - - - - - - - - - 11
Monthly Patrons - - 5, 56, 65, 97, 129, 193, 225, 263, 289
Memoirs - - - - - - - - 39, 109, 249, 277

Digitized by Google

PAGE

Maxims and Sayings of S. Francis 53, 143, 173, 207, 236, 239, 275, 282, 302, 331, 332, 366, 380
Method for the Recital of the Divine Office - - - - 378
Month of Mary - - - - - - - - - - - 146
Obituary - - - - - 32, 64, 96, 128, 320, 352, 384
Poetry:
The New Year - - - - - - - - - 20
The Christian Warrior's Prayer - - - - - 49
Hymn to S. Joseph - - - - - - - 87
The Omnipresence of God - - - - - 116
Maria Virgine Bella - - - - - - - 144
Hymns in honour of S. Anthony of Padua - - - 174
Beatus Vir - - - - - - - - - 208
O Gloriosa Domina - - - - - - - 240
Praises of Mary - - - - - - - 276
Hymn to Saint Francis - - - - - - 303
The Cry of the Suffering Souls - - - - - 336
The Nativity - - - - - - - - 370
Questions and Answers on the Third Order - - 64, 93, 160
Sacred Heart - - - - - - - - - - 161
Saints and their Religious Orders - - - - - - 117
Third Order of Saint Francis - 1, 182, 209, 241, 304, 338
Thoughts for November - - - - - - - 321
To our Tertiary Readers - - - - - - - 257

Digitized by Google

Franciscan Annals.

SUB TUUM PRÆSIDIUM CONFUGIMUS, SANCTA DEI GENITRIX NOSTRAS DEPRECATIONES NE DESPICIAS IN NECESSITATIBUS NOSTRIS, SED A PERICULIS CUNCTIS LIBERA NOS SEMPER, VIRGO GLORIOSA ET BENEDICTA.

VIRGO IMMACULATA, ORA PRO NOBIS.

VOL. VII.—No. 73. JANUARY, 1883. PRICE 4D.

Approbation of the Lord Bishop of the Diocese.

BROOK HOUSE,

CLAPHAM COMMON, S. W.

DEC. 27. 1882.

We have much pleasure in recommending to the Faithful of our Diocese "The Franciscan Annals and Monthly Record of the Third Order" published at East Dulwich under the care of the Rev. Capuchin Fathers.

✠ Robert. C. S. S. R.
Bishop of Southwark.

Third Order of St. Francis.

The recent Encyclical of His Holiness LEO XIII on the Third Order, has already done much towards increasing the love for the "Poor One" of Assisi in the hearts of the faithful and filling many with an ardent desire of becoming his children in this time-honoured Order. Enquiries from fervent souls have been sent to us, and of such a nature as to have led us to think an account of the Origin Advantages, and Obligations of the Third Order, would not be out of place in the Annals and so trusting the same will find favour with Our Readers, we commence, in this number, with an account of

THE ORIGIN OF THE THIRD ORDER.

Digitized by Google

THE NEW YORK
PUBLIC LIBRARY
149711
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1900.

Digitized by Google

CONTENTS OF VOLUME VII.

PAGE

Apostolic Brief - - - - - - - - - - 312
Christmas - - - - - - - - - - - 353
Conferences on the Rule of the Third Order 14, 50, 77, 101, 134, 166, 199, 230, 267, 293, 324, 359
Constitution of Leo XIII. on the Third Order - - - 211
Dante and S. Francis - - - - - - - - 33, 71
Decisions of Roman Congregations - - - - - 213
Declaration of the Pope - - - - - - - - 381
Flowers of S. Francis 9, 43, 75, 106, 140, 170, 204, 234, 272, 298, 327, 362
Franciscan Chronicle 24, 61, 95, 126, 159, 191, 224, 255, 287, 317, 349, 383
Franciscan Works and Devotions - - - - - - 81, 152
Gleanings - . - - 21, 60, 91, 124, 156, 190, 222, 316
Historical Spiritual Pilgrimage to Asissi - - - 17, 148
Home of Veronica - - - - - - - - - 335
Life and Martyrdom of Father Heath - - - - 244, 307
Leo XIII. and the Bishops on the Third Order 88, 121, 188, 221, 252, 285, 310, 372
Letters from Assisi - - - - - - - - - 344
Life of a Tertiary - - - - - - - - - 376
Life of S. Anthony - - - - - - - - - 11
Monthly Patrons - - 5, 56, 65, 97, 129, 193, 225, 263, 289
Memoirs - - - - - - - - 39, 109, 249, 277

Digitized by Google

PAGE

Maxims and Sayings of S. Francis 53, 143, 173, 207, 236, 239, 275, 282, 302, 331, 332, 366, 380
Method for the Recital of the Divine Office - - - - 378
Month of Mary - - - - - - - - - - - 146
Obituary - - - - - - 32, 64, 96, 128, 320, 352, 384
Poetry:
The New Year - - - - - - - - - 20
The Christian Warrior's Prayer - - - - - - 49
Hymn to S. Joseph - - - - - - - - 87
The Omnipresence of God - - - - - - 116
Maria Virgine Bella - - - - - - - - 144
Hymns in honour of S. Anthony of Padua - - - 174
Beatus Vir - - - - - - - - - 208
O Gloriosa Domina - - - - - - - - 240
Praises of Mary - - - - - - - - 276
Hymn to Saint Francis - - - - - - - 303
The Cry of the Suffering Souls - - - - - 336
The Nativity - - - - - - - - - 370
Questions and Answers on the Third Order - - 64, 93, 160
Sacred Heart - - - - - - - - - - 161
Saints and their Religious Orders - - - - - - 117
Third Order of Saint Francis - 1, 182, 209, 241, 304, 338
Thoughts for November - - - - - - - 321
To our Tertiary Readers - - - - - - - 257

Digitized by Google

Franciscan Annals.

SUB TUUM PRÆSIDIUM CONFUGIMUS, SANCTA DEI GENITRIX NOSTRAS DEPRECATIONES NE DESPICIAS IN NECESSITATIBUS NOSTRIS, SED A PERICULIS CUNCTIS LIBERA NOS SEMPER, VIRGO GLORIOSA ET BENEDICTA.

VIRGO IMMACULATA, ORA PRO NOBIS.

VOL. VII.—NO. 73. JANUARY, 1883. PRICE 4D.

Approbation of the Lord Bishop of the Diocese.

BROOK HOUSE,

CLAPHAM COMMON, S. W.

DEC. 27. 1882.

We have much pleasure in recommending to the Faithful of our Diocese "The Franciscan Annals and Monthly Record of the Third Order" published at East Dulwich under the care of the Rev. Capuchin Fathers.

✠ Robert. C. S. S. R.
Bishop of Southwark.

Third Order of St. Francis.

The recent Encyclical of His Holiness LEO XIII on the Third Order, has already done much towards increasing the love for the "Poor One" of Assisi in the hearts of the faithful and filling many with an ardent desire of becoming his children in this time-honoured Order. Enquiries from fervent souls have been sent to us, and of such a nature as to have led us to think an account of the Origin Advantages, and Obligations of the Third Order, would not be out of place in the Annals and so trusting the same will find favour with Our Readers, we commence, in this number, with an account of

THE ORIGIN OF THE THIRD ORDER.

Digitized by Google

The Third Order, called also the Order of Penance, was instituted by St. Francis of Assisium, in the year 1221.

The life of this great saint, the founder of three Orders, is so familiar to the Catholic world, that it is unnecessary for us to detain our reader with an account of it in this place. It is sufficient that we remind him that St. Francis had already founded the Orders of Friars Minor and of Poor Clares; and so many persons sought admission in to them, that it was feared lest the social fabric should become weakened from this general desire to cast off the cares and ties of earth, and seek heaven in the retirement of the cloister, by the rough paths of penance and poverty, so thoroughly had St. Francis roused the world from the tepidity and vice into which it had fallen. This was too great an inconvenience to be overlooked by the paternal prudence of St. Francis, and his practical mind was not long in suggesting a remedy, by which all the good might be drawn from this religious movement without disturbing the existing state of Society. He determined to bring the cloister to such as were unable to go to it, that they might enjoy the advantages of a religious life, without in any way infringing upon obligations already contracted.

In one of his missionary wanderings, St. Francis passed by the house of a friend of his youth, named Luchesio. This man appears at one time to have been parsimonious and niggardly, but, through the preaching of St. Francis, by an especial grace, he had of late become prodigal of charity. He gave abundant alms, says the history of the times, nursed the sick, and in every respect led a Christian life, endeavouring to inspire his wife with the same sentiments.

Luchesio felt there was still something wanting, and he besought St. Francis to point out to him a rule of life, suitable to his position, by which he might advance more surely in the way of salvation. "I have of late," said St. Francis "thought of establishing a third order, in which married persons may serve God perfectly. You cannot do better than enter it."

Upon this invitation, Luchesio and Bona Donna his wife, threw themselves at the feet of our saint, and besought the proffered favour.

Thus in the year 1221, in the humble house of a Tuscan tradesman, was commenced an order, that grew in the following ages, till it spread

Digitized by Google

itself over the whole of Christendom, sheltering under its genial shade children of all nations; uniting in the sweet bonds of religious brotherhood the prince and the peasant, the soldier and the civilian, the humble laybrother and the Sovereign Pontiff.

History does not inform us what immediate change took place in the household of Luchesio, but we are told that Bona Donna and her husband adopted a simple habit of a grey ash colour, confined at the waist by a knotted cord. We presume, however, that St. Francis had not yet matured the plan of his new order, for some months elapsed before he gave them the promised rule.

New multitudes now presented themselves, eager to be enrolled under the banner of St. Francis. Nor was this religious movement confined to Umbria, the country of our saint; it rapidly extended itself to the other parts of Italy, to France, England, Germany, Spain, and Portugal; and later, when the New World was added to the dominion of the Church, with the faith, the Franciscan Fathers carried thither the rule of the Third Order, which soon became widely propagated. A chonicler relates, that in the year 1686, there were no less than 180,000 tertiaries in India. In 1689, upwards of eighty grandees, wearing the habit of the Third Order, and over it the collar of the Golden Fleece, walked in a procession at Madrid.

When the French revolution broke out, there were congregations of secular Tertiaries in almost every city and place of any note in Europe. Many survived this dreadful shock; others have been added since; and at the present time the members are very numerous throughout the continental states: whilst in our own country there are many who, under the dress of common life, wear the livery of St. Francis.

Nor need we be astonished at the wonderful progress of our order, when we consider the great sanctity of its founder, the wisdom portrayed in the rule itself, and the protection, favours and indulgences the Sovereign Pontiffs have continually bestowed upon it, from Honorius III. who approved the rule by word of mouth in the lifetime of our saint, to his present Holiness LEO XIII.

Poverty—holy poverty—an entire dependence on the providence of God—was the peculiar characteristic of St. Francis; he embraced it as his spouse. Poets and painters have made this the theme of

Digitized by Google

PAGE

Maxims and Sayings of S. Francis 53, 143, 173, 207, 236, 239, 275, 282, 302, 331, 332, 366, 380
Method for the Recital of the Divine Office - - - - 378
Month of Mary - - - - - - - - - - - 146
Obituary - - - - - - 32, 64, 96, 128, 320, 352, 384
Poetry:
The New Year - - - - - - - - - 20
The Christian Warrior's Prayer - - - - - 49
Hymn to S. Joseph - - - - - - - 87
The Omnipresence of God - - - - - 116
Maria Virgine Bella - - - - - - - 144
Hymns in honour of S. Anthony of Padua - - - 174
Beatus Vir - - - - - - - - - 208
O Gloriosa Domina - - - - - - - 240
Praises of Mary - - - - - - - 276
Hymn to Saint Francis - - - - - - 303
The Cry of the Suffering Souls - - - - - 336
The Nativity - - - - - - - - 370
Questions and Answers on the Third Order - - 64, 93, 160
Sacred Heart - - - - - - - - - 161
Saints and their Religious Orders - - - - - - 117
Third Order of Saint Francis - 1, 182, 209, 241, 304, 338
Thoughts for November - - - - - - - 321
To our Tertiary Readers - - - - - - - 257

Digitized by Google

Franciscan Annals.

SUB TUUM PRÆSIDIUM CONFUGIMUS, SANCTA DEI GENITRIX NOSTRAS DEPRECATIONES NE DESPICIAS IN NECESSITATIBUS NOSTRIS, SED A PERICULIS CUNCTIS LIBERA NOS SEMPER, VIRGO GLORIOSA ET BENEDICTA.

VIRGO IMMACULATA, ORA PRO NOBIS.

VOL. VII.—NO. 73. JANUARY, 1883. PRICE 4D.

Approbation of the Lord Bishop of the Diocese.

BROOK HOUSE,

CLAPHAM COMMON, S. W.

DEC. 27. 1882.

We have much pleasure in recommending to the Faithful of our Diocese "The Franciscan Annals and Monthly Record of the Third Order" published at East Dulwich under the care of the Rev. Capuchin Fathers.

✠ Robert. C. S. S. R.
Bishop of Southwark.

Third Order of St. Francis.

The recent Encyclical of His Holiness LEO XIII on the Third Order, has already done much towards increasing the love for the "Poor One" of Assisi in the hearts of the faithful and filling many with an ardent desire of becoming his children in this time-honoured Order. Enquiries from fervent souls have been sent to us, and of such a nature as to have led us to think an account of the Origin Advantages, and Obligations of the Third Order, would not be out of place in the Annals and so trusting the same will find favour with Our Readers, we commence, in this number, with an account of

THE ORIGIN OF THE THIRD ORDER.

Digitized by Google

The Third Order, called also the Order of Penance, was instituted by St. Francis of Assisium, in the year 1221.

The life of this great saint, the founder of three Orders, is so familiar to the Catholic world, that it is unnecessary for us to detain our reader with an account of it in this place. It is sufficient that we remind him that St. Francis had already founded the Orders of Friars Minor and of Poor Clares; and so many persons sought admission in to them, that it was feared lest the social fabric should become weakened from this general desire to cast off the cares and ties of earth, and seek heaven in the retirement of the cloister, by the rough paths of penance and poverty, so thoroughly had St. Francis roused the world from the tepidity and vice into which it had fallen. This was too great an inconvenience to be overlooked by the paternal prudence of St. Francis, and his practical mind was not long in suggesting a remedy, by which all the good might be drawn from this religious movement without disturbing the existing state of Society. He determined to bring the cloister to such as were unable to go to it, that they might enjoy the advantages of a religious life, without in any way infringing upon obligations already contracted.

In one of his missionary wanderings, St. Francis passed by the house of a friend of his youth, named Luchesio. This man appears at one time to have been parsimonious and niggardly, but, through the preaching of St. Francis, by an especial grace, he had of late become prodigal of charity. He gave abundant alms, says the history of the times, nursed the sick, and in every respect led a Christian life, endeavouring to inspire his wife with the same sentiments.

Luchesio felt there was still something wanting, and he besought St. Francis to point out to him a rule of life, suitable to his position, by which he might advance more surely in the way of salvation. "I have of late," said St. Francis "thought of establishing a third order, in which married persons may serve God perfectly. You cannot do better than enter it."

Upon this invitation, Luchesio and Bona Donna his wife, threw themselves at the feet of our saint, and besought the proffered favour.

Thus in the year 1221, in the humble house of a Tuscan tradesman, was commenced an order, that grew in the following ages, till it spread

Digitized by Google

itself over the whole of Christendom, sheltering under its genial shade children of all nations; uniting in the sweet bonds of religious brotherhood the prince and the peasant, the soldier and the civilian, the humble laybrother and the Sovereign Pontiff.

History does not inform us what immediate change took place in the household of Luchesio, but we are told that Bona Donna and her husband adopted a simple habit of a grey ash colour, confined at the waist by a knotted cord. We presume, however, that St. Francis had not yet matured the plan of his new order, for some months elapsed before he gave them the promised rule.

New multitudes now presented themselves, eager to be enrolled under the banner of St. Francis. Nor was this religious movement confined to Umbria, the country of our saint; it rapidly extended itself to the other parts of Italy, to France, England, Germany, Spain, and Portugal; and later, when the New World was added to the dominion of the Church, with the faith, the Franciscan Fathers carried thither the rule of the Third Order, which soon became widely propagated. A chonicler relates, that in the year 1686, there were no less than 180,000 tertiaries in India. In 1689, upwards of eighty grandees, wearing the habit of the Third Order, and over it the collar of the Golden Fleece, walked in a procession at Madrid.

When the French revolution broke out, there were congregations of secular Tertiaries in almost every city and place of any note in Europe. Many survived this dreadful shock; others have been added since; and at the present time the members are very numerous throughout the continental states: whilst in our own country there are many who, under the dress of common life, wear the livery of St. Francis.

Nor need we be astonished at the wonderful progress of our order, when we consider the great sanctity of its founder, the wisdom portrayed in the rule itself, and the protection, favours and indulgences the Sovereign Pontiffs have continually bestowed upon it, from Honorius III. who approved the rule by word of mouth in the lifetime of our saint, to his present Holiness LEO XIII.

Poverty—holy poverty—an entire dependence on the providence of God—was the peculiar characteristic of St. Francis; he embraced it as his spouse. Poets and painters have made this the theme of

Digitized by Google

their happiest inspirations. He was the first to raise the standard of strict, of absolute poverty; and for six centuries the children of his two first orders have been faithful to it.

For persons living in the world, material poverty is incompatible with their social position: but detachment from the world, indifference to its riches, and simplicity of life should characterise the Tertiary.

None can be admitted into this order but such as hold true Catholic doctrine, & are faithful children of the Church. They must have no public stain on their character, and be of irreproachable morals; free from animosity, and not of a querulous disposition. Husbands and wives mutually require each other's approbation, unless there be sufficient reason, when a tacit consent may suffice.

A year's noviciate is required before profession; but this time may, under certain circumstances, be abridged.

The members of the order are expected to avoid balls and theatres, not to engage in lawsuits, but to live in peace and charity with all men. They must be very compassionate towards their sick members, assist at the burial of the dead, and pray for them. Such as have property to dispose of, are required to make their will within three months after their profession, that they may not be troubled about worldly affairs at the hour of death.

The Little Office of the Blessed Virgin is appointed to be recited daily; but this is commuted into the Little Office of the Immaculate Conception, or some other prayers, for those who have not much time at their disposal.

If they are able to do so, the members of the Third Order are expected to attend Mass daily.

The rule appoints certain days of fasting and abstinence, but these are readily modified where circumstances require it.

The psalm *Miserere* is to be recited daily for the living members of the order, and the *De profundis* for the defunct.

(To be continued.)

Digitized by Google

MONTHLY PATRONS for JANUARY

The Firstfruits of Martyrdom in the Seraphic Order.

SS. BERARDUS, PETRUS, ACCURSIUS, ADJUSTUS, and OTHO, MM.

Even among the first followers & immediate companions of St. Francis, the Seraphic Order can boast of five illustrious martyrs.

The holy Patriarch, ever burning with zeal for the spread of Christ's kingdom upon earth, & equally desirous to kindle the light of faith in the souls of unbelievers as to make it burn more brightly in the hearts of Christians, chose out from among the little band of devoted men who had attached themselves to him, assumed the habit & adopted his rule, six Brothers, to whom he announced that, God having commanded him to send his Brethren, & to go himself to preach the gospel throughout the world, he was about to send them to the Saracens, in order that they might proclaim the true faith to them, & combat the superstitions taught by Mohammed.

And then, giving them many fatherly admonitions, & wise counsels for their future guidance he dismissed them with his blessing, & the assurance that the God, in whose name they went, would be their sure protector. Animated with holy courage, the six Brothers set out on their way, and presently arrived at Arragon, where one of them fell sick & was left behind, the others proceeding to Coimbra in Portugal. There they met with a kind reception from the Queen of that country, whom they told of the martyr's death awaiting them, and predicted that their bodies would subsequently be brought back to Coimbra. Pursuing their journey, they reached Seville, then in the hands of the Saracens, & there they began a vigorous crusade against Mohammedanism. Their courage soon drew on them the persecutions of the Infidels, and being brought before the King they were condemned to death. But their trial was not to end so speedily; the wise Providence of God ordained that, for the sake of those who should believe from their preaching, & for the greater increase of their own reward, the King, softened by the intercession of his son, should commute their punishment to that of imprisonment.

Arguments & menaces alike proving useless to induce the Brothers

Digitized by Google

to abjure their faith, they were sent with some christian captives to Morocco, where the Brother of the king of Portugal happened to be at the time. He took them under his protection & lodged them in his house, admonishing them however, not to preach in public, as if they did so, it would be at the risk of their lives. This warning instead of cooling their ardour, served but to fan its flame; the five Brothers, whose greatest wish was to shed their blood in the service of God, stealthily left the house by night, and the next day they openly proclaimed the Gospel in the streets and in the chief place of the city, and hearing that the King was to pass through the streets in a public procession, one of the Friars (Brother Berardus), understanding Arabic perfectly, mounted on a high hill as the King approached and began to preach. Public opinion decided at once that the friar was deranged, and he and his companions were ordered to leave the country. Don Pedro, glad to be freed from guests who were likely to prove so troublesome, gave them an escort to Ceuta where they were to embark.

But the friars contrived to elude the vigilance of their escort, and reappeared in Morocco, to the fury of the King, who loaded them with chains & cast them into a dark & loathsome dungeon, where they remained for 20 days without any food whatsoever. But God, who miraculously sustained His servants during the period of their incarceration, laid His chastising hand heavily upon the city for their sake, so that the King was fain to release them from prison and again compel them to quit his dominions. Once more, nevertheless, they found their way to Morocco, and although strict watch was kept over them, they found means of evading their guard, and again began to preach. Thereupon they were cast into prison & cruelly tortured; their flesh was torn with sharp stones, boiling oil & vinegar being poured into their wounds, so that they were hardly recognised as human creatures. But the holy confessors not only bore all with intrepid courage, they even gave thanks to God, for having deemed them worthy to suffer for His name's sake. During the night a supernatural light shone through the prison concealing from the persecutors the mangled bodies of their victims, so that they deemed that the prisoners had fled. They meanwhile spent the night in prayer and earnest longing for the martyr's death which would bring them the crown they hoped for.

Digitized by Google

On the succeeding morning, they were again brought before the King, and interrogated as to whether they still persevered in denouncing the faith of Islam. On their replying that they were ready to lay down their lives for the true faith, but would never accept the doctrines of the false prophet, the King endeavoured to seduce them by holding out fair promises of rich treasures he would give them, & beautiful women to be their brides, if only they would abjure the faith of Christ.

Thereupon they bade him keep his gold, & give the women to others, since the riches they coveted were eternal joys, aud the companionship they desired was that of the holy Angels. Incensed at finding he could avail nothing, the King drew his sword, and himself decapitated the five Friars one after another. In this manner were the firstfruits of martyrdom transported to Paradise, on the 16 Jan. 1220, six years previous to the death of St. Francis, who wept for joy when he was informed of the trials & triumphs of his spiritual children. The remains of the holy martyrs were treated with barbarous cruelty,being dragged through the streets, hacked to pieces, & finally cast in the flames. But like the three Children of old, who walked unscathed in the midst of the fiery furnace, the bodies of these Brothers were unharmed by the devouring element; being withdrawn intact from the flames, they were taken possesion of by the Infant of Portugal, who had received the Friars on their first arrival, and by him conveyed to Coimbra, where the sight of them so deeply impressed St. Anthony, that he was led to consecrate himself to God in the Order of St. Francis.

We will not enter upon the subject of the numerous miracles worked by the relics of our Saints, but rather ask what lessons may be learnt from their example. St. John tells us that the three things against which the Christian has principally to contend are the concupiscence of the flesh the concupiscence of the eyes, & the pride of life. (John, 2. 16.) We have but to look around us in order to convince ourselves of this truth, for we see all men engaged in the eager pursuit of riches, enjoyments, & honours. Now the religious Orders, armed with the three vows of poverty, chastity, & obedience, wag constant warfare against this deadly enemy, this triple-headed monster, who seeks to ensnare souls, & drag them down to eternal perdition ; and in virtue of their religious profession our five martyrs had

Digitized by Google

long since trampled it under foot, nevertheless it once more raised its crest, & made a last effort to devour them, ere they should be removed for ever beyond its reach. Death in its most appalling form stared the confessors in the face; hunger & thirst, torture & imprisonment, anguish & ignominy they had already endured, when health, ease & honours were offered them; but these they resolutely rejected, thus silencing the enemy for ever, & sealing their conquest with their blood. And since that time how many members of the Seraphic Order, how many thousands of men & even women, have fought the same battle, and won the same victory over their natural love of earthly possessions, of bodily ease, & of worldly distinctions, thereby rejoicing their holy father St. Francis, who loves to see in his children the virtues he himself practised in so eminent a degree!

Let us seek to walk in their footsteps, & each in his own degree & according to his state in life, imitate the example of these holy martyrs, the first members of the Seraphic Order who shed their blood in testimony for the truth; let us pray God that through their intercession, we may like them boldly confess the faith of Christ, despise all earthly joys, and rejoice in the loss of all things, if we do but attain to the enjoyment of those heavenly treasures which are promised to him that overcometh.

How to live peaceably.—Would you live peaceably with the members of your family, above all with those who exercise a certain control over you? Use the means employed by a pious woman, who had to live with one of a trying temper, and which she summed up in the following words:—"I do everything to please her; I fulfil all my duties with a smiling face, never revealing the trouble it causes me; I bear patiently everything that displeases me; I consult her on many subjects of which, perhaps, I may be the better judge." Would you be at peace with your conscience? Let your guardian angel find you doing one of these four things which once formed the rule of a saintly life:—Praying; labouring; striving after holiness; practising patience. Would you become holy? try to add to the above actions the following virtues:—Method, faith, spiritual combat, perseverance. Finally, if you would live in an atmosphere of peace, make it your study to be always rendering others service, and never hesitate to ask the same from them. In offering help you make a step towards gaining a friend; in asking it, you please by this mark of confidence. The result will be a constant habit of mutual forbearance, and a fear to be disobliging in matters of greater importance.

Digitized by Google

Flowers of St. Francis.

CHAPTER III.

HOW ST. FRANCIS HAVING ALLOWED AN UNKIND THOUGHT TO ARISE IN HIS MIND AGAINST BROTHER BERNARDO, ORDERED HIM TO PLACE HIS FOOT ON HIS NECK AND HIS MOUTH THREE TIMES.

ST. Francis, the devoted servant of the crucified Jesus, through severe penance and constant weeping, had become nearly blind, so that he could scarcely see at all. Wishing one day to speak with Brother Bernardo on divine things, he left the place where he was, & went to join him; being told on arriving, that he was in the forest praying, St. Francis proceeded thither, and, calling out, said, " Brother Bernardo, come and speak with the blind Francis." Brother Bernardo did not answer; his soul being rapt in divine contemplation, he did not hear him call ; one of the special graces of Brother Bernardo being that of holding converse with the Lord Almighty, of which St. Francis had often been a witness. The saint, wishing especially to speak with him at that hour, called again a second and a third time. Brother Bernardo, not having heard him, neither answered nor went to him; at which St. Francis went away rather sorrowful, & wondering in himself how it was that, having called him three times, Brother Bernardo had not come to him. With this thought on his mind, when he had proceeded a little way, he told his companion to wait for him, and, retiring to a solitary spot, he fell on his knees, and prayed God to reveal to him why Brother Bernardo had not answered his call. As he prayed, a voice came from heaven, which said: " O short-sighted man, why art thou troubled? Is it meet for man to leave God for the creature? When thou didst call Brother Bernardo, he was with Me, and could neither hear thee, nor go to thee; be not then surprised if he did not answer thee, for he was rapt in contemplation." St. Francis, having received this answer from God, went back in a great hurry to Brother Bernardo, to accuse himself humbly of the unkind thought he had allowed to enter his mind against him. Brother Bernardo, seeing

Digitized by Google

St. Francis coming towards him, went to meet him, and threw himself at his feet. The saint, telling him to get up, confessed most humbly what had been his thoughts about him, and the answer God had made him; and he concluded with these words: "I command thee, out of holy obedience, to do whatsoever I shall order thee."

Brother Bernardo, fearing St. Francis would oblige him to inflict upon him some great punishment, as was his custom, would most willingly have avoided obeying him. "I am ready," he answered, "to obey thee, father, if thou wilt also promise me to do whatsoever I shall command thee," St. Francis consented, and Brother Bernardo then asked him what he wished him to do. "I command thee," said St. Francis, "out of holy obedience, in order to punish my presumption and the evil thoughts of my heart, when I lie down on the ground, to place one of thy feet on my neck, and the other on my mouth, and to do this three times, saying each time. 'Shame upon thee, shame upon thee, be humble, son of Peter Bernardone, for thou art but a vile wretch; how darest thou be so proud, miserable servant of sin.' "On hearing this Brother Bernardo was much grieved, but out of holy obedience he did what St. Francis had ordered him, but endeavoured to acquit himself of it as lightly as possible.

St. Francis, having promised obedience to Brother Bernardo, asked him what he wished him to do. The latter answered, "I command thee in the name of holy obedience, that whenever we are together thou reprove and correct with great severity all my defects."

This order much surprised St. Francis, for Brother Bernardo was so holy that he held him in great reverence, and did not believe it possible to find any fault in him. From that time the saint avoided being much with Brother Bernardo, fearing lest, out of holy obedience, he might be obliged to reprove him. When he was obliged to see or to speak with him, he parted from him as soon as possible. And it was most edifying to hear with what charity, with what admiration and humility, St. Francis, who was his superior, spoke of Brother Bernardo, who was his first son in God, all to the praise and glory of Jesus Christ and his poor servant Francis. Amen.

Digitized by Google

Life of S. Anthony.

(Continued.)

ANTHONY generally preached in the open fields, for the churches could not contain the crowd of people who went to hear him. Frequently more than 30,000 would be assembled around his pulpit. During the preceding night, the roads might be seen crowded with a countless multitude of men and women bearing torches, pressing on to the place where the sermon was to be preached. Amongst the country people might also be seen knights and ladies of rank, all awaiting the preacher in silent recollecton at the appointed spot. But as soon as the holy missionary appeared, surrounded by the clergy, all were seized with a joyful emotion; then silence prevailed once more, and the hearts of all present were opened with a longing desire to receive the dew of divine grace. The words of the great herald of Jesus Christ penetrated the hearts of the listeners like a burning flame. Soon, tears flowed abundantly, sobs and exclamations of sorrow and contrition almost drowned the voice of the inspired speaker.

Nature and grace had united to produce this attractive eloquence in the saint. His voice was clear, powerful and sonorous ; his movements graceful. The Holy Scriptures were so deeply impressed on his memory, that he could always find the most applicable texts even for the most diverse subjects he treated of in his sermons. By his words, the Holy Scriptures were poured forth like a living fountain of light into the minds of his hearers; but by the unction which flowed through his language, his eloquence acquired its full power, and thus he communicated to others the fulness of his own heart. Is it to be wondered at that this seraphic man, in whose soul the fire of divine love burned, should powerfully enkindle this same fire in the souls ofothers also? The continual miracles, which accompanied him at almost every step, increased still more the effect of his words.

Carried away by the force of faith and love, the crowd of people generally rushed upon the saint, as soon as he had ceased speaking, and covered his hands and feet with kisses, whereby his clothes were frequently torn. Had it not been for the help of armed men, who had offered themselves as a kind of body-guard for him, he would no

Digitized by Google

doubt have been frequently thrown down by these overpowering demonstrations of tenderness.

Everywhere the saint preached, the bitterest enemies would be reconciled, deeply-rooted hatred would moreover give way to peace and concord, ill-gotten goods would be restored, pious associations and confraternities, which made the exercise of penance a duty, were founded in various places, and long served to the edification of posterity.

The saint's zeal for the salvation of souls knew no bounds. One year before his death, he returned to Padua in compliance with the wishes of several bishops, who desired to have his sermons in writing. But, being the holy season of Lent, he could not deny himself the happiness of preaching the word of God to the pious people, and consequently Padua had the good fortune for forty days to hear the last tones of that voice, which for ten years had filled and inspired the whole world. How often, did it happen that when night came, Anthony. had not yet found time, amidst his numerous apostolical labours, to take any food! God, however, strengthened and sustained His servant by interior graces. He communed with him in various wonderful visions. "One day there was seen upon the saint's book a most sweet and lovely Child, radiant with light, embracing and kissing the saint, and Anthony himself embraced and kissed the Child with exceeding tenderness." (Chronicles of the Order of the Friars-Min- vol v. Chapter XII.)

A few moments before his holy death, when he was, so to speak, already absorbed in God, Anthony wished to sing the praises of the most Blessed Virgin for the last time on earth. All at once, the brothers who surrounded his death-bed, heard him with his sweet but already expiring voice intone his favourite hymn in honour of the Queen of Angels: "O Queen ! "..... When he had finished singing, the faithful servant of God was rapt in ecstacy. Jesus and Mary appeared to him, and invited him to Heaven; and thus he expired peacefully in the joy of the Lord, on a Friday, the 13th June 1231. He was thirty-six years of age, and had spent ten years in the Order of St. Francis. His biographers have left us the following short description of his features.

Anthony, like all true Portuguese, had a very dark complexion

Digitized by Google

He was of middle stature, rather stout, but of delicate appearance. His face was full and round, but pleasing, the features looked youthful, even child-like, although a gentle gravity was impressed on them. The forehead was broad, his spirit of penetration shone in his eyes, the nose was rather long and the lips red. His whole exterior bore the marks of kindness and goodwill, even those, who did not know him intimately, felt that they were in the presence of a saint, as soon as they came into contact with him.

Before a single year had passed away after the saint's blessed death, he was enrolled in the Calendar of saints by Pope Gregory IX, on the feast of Pentecost, 30th, May, 1232, under the glorious name of "Anthony of Padua."

(For further details of the life of this great saint, see 'Life of St. Anthony of Padua' by Father Coleridge, published 1877, by F. Kirckheim at Mayence).

MASSES AT CHRISTMAS.

Christmas Day is the Feast of the Birth of our Lord Jesus Christ. On this day priests celebrate three Masses to honour the threefold birth of the Son of God: His birth in time in the stable of Bethlehem; His spiritual birth by faith and charity in the souls of the shepherds and the faithful; and, lastly, His eternal birth or generation in the bosom of the Father. Though we are not bound to assist at three Masses, fervent Catholics endeavour not to forego a practice which is so holy and so conformable with the spirit of the Church.—*Schouppe.*

Perfect Christians have always before their minds the shortness of life: they live as if they were to die each day, and prepare themselves with as much care for the future life as if they regarded the things of time with the light of eternity.—*St. Bonaventure.*

Digitized by Google

Conferences on the Rule of the Third Order.

CHAPTER VII.

ON THE MEANS OF ESTABLISHING AND MAINTAINING PEACE.

THE Considerations urged in a former Conference as to the nature and blessing of peace may serve as an introduction to our present subject, to wit, domestic peace. A household in which this abides is a foreshadowing of the kingdom of eternal peace, of Heaven, in a word. But yet how seldom do we meet with it, how many families are the scene of discord, and of a truceless war! And what is worse, they are to be found not only among those, who neglect public worship and the Sacraments, but even under roofs where one might have reasonably expected to behold the peace of Christ, where, as one would think, so great a blessing would be sought for, and maintained at all costs. This Conference will, therefore, be devoted to showing what obligations our bounden dut y is to be at peace with all men, entails upon us. The world is ever at war with godliness, which restrains men's appetites and passions, and forbids the gratification of every whim, and seeks to discredit it; and unhappily it has a handle given to it in the conduct of too many devout persons, who though constant in prayer, in attendance at Church, and in the frequentation of the Sacraments, in the domestic circle, and the relations of social life are conceited, proud, intractable, stubborn, and worse than all, sowers of discord. The world, as we know, is wrong, as a bad example proves only against him who sets it, and is sufficiently accounted for by the frailty and inconsistency of poor human nature. The only conclusion that can be legitimately drawn from the conduct described above is that, the piety of these people, if not a conscious sham, is at least a counterfeit of the genuine article. Too many are deluded with the false notion

Digitized by Google

that piety consists in long and frequent prayer, in devout practices, and the use of the Sacraments. These are but means to an end, and may as little be confounded with piety as the drugs used in medicine with health. It cannot be too often repeated that piety consists in regulating one's life and actions by the spirit of Christ, a spirit of humility and peace, because, first and foremost, it is a spirit of charity. Peace is the distinctive mark by which they who are His are known. And it is just because S. Francis would have us imbued and quickened with this spirit, that he so earnestly recommends us to establish and maintain peace with our neighbour, as the bounden duty of all who would pretend to piety, and of his true followers.

But this so excellent a good cannot be had without cost, and that no slight one either, as it entails constant violence to, and the sacrifice of, our self-love. Self-love naturally seeks its own convenience and gratification, it chafes at the notion of submitting our judgment to that of another, and, above all, the task of bridling the tongue is distasteful and irksome. Now these tendencies of inordinate self-love are just what we must continually mortify, as far as in us lies, if we would live at peace with all men, especially with those of our own household.

Self-love, as we have seen, is selfish, and there are would-be spiritual persons, whose sole aim seems to be their own gratification, who live as if everybody ought to have consideration for them, while they themselves consider nobody; when they have fulfilled their several spiritual duties, they flatter themselves that they have done all, that they have chosen the better part, and that they have discharged in full every obligation. In their opinion, they have satisfied God's claims upon them, and they ignore those of their neighbour. Needless to say that they are wofully deceived, the duties of Christian life cannot be restricted to a certain round of devotions; they mistake a transaction, a compromise between themselves and their self-love, for the relation which should exist between God and their souls; they show that they are moved, not by the love of God, but by a subtle selfishness which seeks, even in piety, its own satisfaction and contentment.

Now this selfishness is the main source of misunderstanding and quarrels between neighbours, and of strife in families.

Digitized by Google

Order and harmony are but another name for peace, but they presuppose the due combination of divers elements. Given a household, or community, in which each member contributes, as much as in him lies, to the common welfare by the exact performance of his duties, such household, or such community, is in order and at peace. But if, on the other hand, we find persons so absorbed in self as to neglect the good of everyone else, and habitually to shirk their duties, the equilibrium is then disturbed, men feel injured in their interests, and, in addition to their own burdens, have to bear those of others; hence friction, complaints, disturbances, and irritation; the harmony of the social organism has vanished, and peace is no longer possible. This is what happens in many a Christian family by the fault of those who spend the greater part of their time in church, to the neglect of the duties of their state and calling.

Such persons must not deceive themselves; would they enjoy peace, they must learn to forego the gratification of their tastes and likings, and take up the burdens which the condition of their families or their station in society lays upon them. Let us not be misunderstood, we are far from undervaluing the practices of piety and devotion, but as our Lord said to the Pharisees: "These things ought ye to have done, and not leave the others undone" (S. Matth. XXIII, 23). The main requirement of genuine piety is the fulfilment of our family and social duties, the securing and maintenance of peace with our brother, by holding in check thatundue self-love, which even in spiritual things is ever seeking, no matter at what cost to others, its own gratification, its own satisfaction.

Digitized by Google

Historical Spiritual Pilgrimage to Assisi.

CHAPTER V.

THE CATHEDRAL.

HAVING visited the place in which our Seraphic Father was born, we will now go devoutly to the Church in which he was baptised, the Basilica of S. Rufino.

On the spot where, in 238 of the Christian era, Rufino, first bishop of Assisi, was martyred, rises the Cathedral of the city. Bishop Hugo pulled down the ancient oratory erected over the relics of the saint, and, sparing neither expense nor genius, built in its stead, between the years 1036 & 1059, a splendid basilica, adorned with symbolical pictures, of which the traces are still to be seen. A century later, the Assisians, finding the edifice too small, erected one still more magnificent, from the designs of Giovanni da Gubbio, which was completed in 1140; in 1572 it was restored in the Doric style after the designs of a Perugian architect, Galezzo Alessi.

This was an ill-advised alteration, if not to be called a work of Vandalism, for by it the Cathedral lost the simplicity and majesty of the old basilica, and the interior no longer corresponds with the exterior beauty of the building, admirable not only in general proportion, but also in every part. The bas-reliefs of the arches of the three doors probably belonged to the edifice of Hugo, having been placed here with great care by the Gubbian architect; the sculptures of the doors themselves are in fine preservation, considering the lapse of time. Let us enter reverently.

Digitized by Google

Alas! On entering the Cathedral, the artist's eye is shocked, everything is disfigured; if any part of the building is interesting, it is the cupola, which is distinguished for its ugliness. We venture confidently to predict that this seventh Centenary will give an impulse, through which this church will once more become worthy of this privileged city. There is some fine carved work in the stalls of the choir by Giovanni Jacopo di S. Severino (1520), and the fragments of a valuable triptych, painted in water-colour on wood by Nicolo Liberatore di Foligno, surnamed l'Alunno [*l'Alunno - the pupil (Lat. alumnus).*] and a picture, also in water-colour on canvas, representing S. Joseph, a work of the Perugian artist, Sinibaldo Ibi. The three large altars of Dono Doni are also remarkable; that of the Crucifixion, of the Deposition from the Cross, and of Christ in glory with the saints; as is also a crucifix carved in wood in the year 500.

But now we are in the Chapel of the Blessed Sacrament, the first which the pious should visit, a fine work of 1663. It was built from the designs of the painter Giacomo Giorgetti, through the devotions, and at the expense of, Ostorio Paci, a generous citizen of Assisi. The style of architecture is good, and the gilded ornaments beautiful. The medallion representing Religion is the work of Giorgetti, the two others representing the Madonna and the serpent are that of Antonio Creccini; the painting of the apse is by Giovanni Carloni of Genoa; the large canvasses on the walls are by Cino Ferri of the Bolognese school; that of the Supper is by F. Serafino da Como.

Beneath the high altar is venerated the body of the Holy Patron, which is enclosed in a new shrine (not in that consecrated by Gregory IX.). At each side are seen two other altars; at one, the relics of S. Vitalis the Hermit are venerated; at the other, those of S. Rufino, a cleric: there is nothing else remarkable.

The memorials of Saint Francis in this Cathedral are:—the Font in which he was baptised; the Pilgrim's stone, and the Chapel of Vision.

The Baptismal Font, in which our Seraphic Father was regenerated, is of antique shape, made of hard, common stone, and bears the following inscription in Italian:—*Behold the sacred Font in which the Seraphic Father S. Francis was baptised.* As he had a Prececursor before his birth who went through the streets of Assisi crying, "Peace

Digitized by Google

and Happiness," so he had also a Simeon at his baptism; for a stranger appeared at the ceremony, certainly an angel sent by God, to receive him at the font, who, taking the infant in his arms, recommended him to the godmother's care, predicting great things of him. This pilgrim, kneeling during the administration of the Sacrament, left the impression of his knee on the Stone, which is protected by a grating in the front wall of the baptistery.

By its mother's wish, the child was called John, after the chosen Apostle, whose head rested on the Heart of Jesus; and this holy name was prophetic; but Pietro Bernadone, whose business took him to France,—either for that, or to amuse Pica by calling him a Frenchman, or perhaps because he found the babe had been born while he was in that country,—to the name of John added that of Francis; a name by which the Seraphic Father was always called, and which he has sanctified and made glorious for ever.

Now, through the great sacristy ornamented with many beautiful paintings by Sermei and Giorgetti, we will go to the Chapel of the Fiery Car. The name of Francis already resounded through Italy and the world. He had many friars, and his apostolate of salvation was making rapid progress. One saturday he went from Rivo-torto to Assisi to preach on Sunday morning in the Cathedral. According to custom, he retired to the garden annexed to the Church, in order to pass the night there under a little shed in contemplation. Towards midnight, as some friars were watching in their cottage, they saw approaching with great swiftness from near the Cathedral of Assisi, a car of fire, and in it the Seraphic Father; a light, like that of midday, shone from it, and after making three turns, it disappeared. On the return of St. Francis, this vision assisted him in confirming his disciples in their vocation; and S. Bonaventure, when, later on, he commented upon it, said, that men should, like Eliseus, attentively watch and faithfully imitate, this new Elias, sent by God into the world, as a spiritual leader.

Therefore, O Seraphic Father, like Eliseus and Elias, we say: With thee to Heaven; to God.

Digitized by Google

The New Year.

Hark ! Some one is knocking.—Bid him come in.
It is the New Year !—and lo, he is here.
Be welcome, amongst us ! and pray thee, new friend,
Be pleased to make known : What brings the New Year.

I bring you God's gifts ; but whate'er they be.
No being can tell you save He who sent me.
Whether famine or plenty, or sickness or health,
Whether peace or dread war : none can tell you save He.

Yet this I do know that whate'er be,
There's nothing can harm the virtuous and brave.
To them that love God, everything tends to good.
Whatever may happen, God's grace keeps them safe.

And all may obtain these helps from above ;
For hosts of Kind Angels e'er follow me near
Strong graces and blessings on all to bestow,
Ever to grant what you wish for in prayer.

Good Reader ; Now kindly receive the new Guest,
May God's dearest Angels rich presents you bear ;
For they and no others true happiness bring
'Tis thus I now wish you A HAPPY NEW YEAR.

Digitized by Google

Gleanings.

THE NAME OF GOD.

The following list, comprising the name of God in forty-eight languages, was compiled by the well-known philologist, Louis Berger, in the following manner:

One day, as he was walking along the streets of Paris, he heard a voice beseeching him to buy some nuts. Upon looking back he discovered that it was the voice of his old barber, who was gaining a scanty living by selling nuts on the street. To aid him he hastily made and gave to the barber the following list:—

Hebrew—Elohium, Eloah.
Chaldaic—Eiliah.
Assyrian—Eleah.
Syriac and Turkish—Alah.
Malay—Alla.
Arabic—Allah.
Language of the Magi—Orsi.
Old Egyptian—Teut.
Armorian—Teuti.
Modern Egyptian—Teun.
Greek—Theos.
Cretan—Thios.
Æolian and Doric—Ilos.
Latin—Deus.
Low Latin—Diex.
Celtic and Gallic—Diu.
French—Dieu.
Spanish—Dios.
Portuguese—Deos.
Old German—Diet

Digitized by Google

Provencal—Diou.
Low Breton—Doue.
Italian—Dio.
Irish—Dia.
Olalu Tongue—Deu.
German and Swiss—Gott.
Flemish—Goed.
Dutch—Godt.
English—God.
Teutonic—Goth.
Danish and Swedish—Gut
Norwegian—Gud.
Slave—Buch.
Polish—Bog.
Pollacca—Bung.
Lapp—Jubinal.
Finish—Jumala.
Runic—As.
Zemblain—Fetizo.
Pannonian—Istu.
Hindostanee—Rain.
Coromandel—Brama.
Tartar—Magatal.
Persian—Sire.
Chinese—Prussa.
Japanese—Gœzur.
Madagascar—Zannar.
Peruvian—Puchecammæ.

By the sale of these lists the barber was enabled to make as good a living, if not better, than Mr. Berger himself.

Digitized by Google

PROVERBIAL PHILOSOPHY.

"To make a virtue of necessity," comes from Chaucer, the father of English poetry, and a man of infinite wit; and to him can be traced the saying—"In at one ear, out at the other," though in the quaint language of the day he said, "One ear it heard, at the other out it went." The proverb, "Man proposes, but God disposes," comes from Pyers Plowman's Vision, a black letter poem, and "Of two evils, the less is always to be chosen," and "When he is out of sight, quickly also is he out of mind," the originals of "Out of sight out of mind," and "Of two evils, choose the least," are from St. Thomas a Kempis. Thomas Tusser gave us "The stone that is rolling can gather no moss," "Better late than never," "It is an ill wind that turns none to good," "Christmas comes but once a year," "Safe bind, safe find," "Look ere thou leap, see ere thou go," and "Such master, such man." Chaucer died in 1400, St. Thomas a Kempis in 1471, and Tusser in 1580; so that these are venerable remains.

EMBER DAYS.

Ember days are three fast days which occur at the close of each of the four seasons of the year: they are also called Quarter Tense. Their origin dates from the time of the Apostles. In establishing them and the other fasts of the year the Church proved her great anxiety for our welfare, by determining the time and manner of fulfilling the precept of our Lord, "Unless you do penance you shall all perish"—a precept by which we are all bound as men, as sinners and as Christians. Otherwise most men would have forgotten the Divine precept of doing penance. They would then have gone into the presence of God laden with debts, and have been condemned to hell or a rigorous purgatory. The Church makes us fulfil the precept of penance by commanding us three kinds of works—fasting prayer, and alms, which are opposed to our three great passions—the love of pleasure, the love of honours, and the love of riches.

The Church established Ember days in particular. to ask pardon of God for sins committed during the season that has just gone by; to return thanks for favours received therein; to draw down blessings on ordinations; and to obtain help to spend the coming season in a more Christian manner.—*Gaume.*

Digitized by Google

Franciscan Chronicle.

PASTORAL LETTER BY THE BISHOP OF SALFORD ON THE PROPAGATION OF THE THIRD ORDER.

HERBERT, by the Grace of God and of the Apostolic See, Bishop of Salford, to the Clergy, Secular and Regular, and to the Faithful of the Diocese;

HEALTH AND BENEDICTION IN THE LORD.

REV. AND DEAR BRETHREN AND DEAR CHILDREN IN JESUS CHRIST,

The great Pontiff, who from the chair of Peter now rules the Church of God, has recently addressed an Apostolical Letter to all the Bishops of the Church, and therefore also to us. This Letter, while directing Bishops how they shall build up the spiritual life of the souls committed to their charge and apply a remedy to the moral evils which afflict the world, may be meditated on with infinite advantage by all the faithful. We therefore forward copies of it for circulation among the various members of our flock. And in order to carry out the paternal injunction laid upon us, we willingly give such words of advice and direction as the occasion seems to require.

The faithful Vicar of the heavenly Physician of our souls, Leo XIII, full of sympathy for suffering humanity, has wisely and temperately probed the deep wounds from which modern society is bleeding profusely. These wounds are in the intellect and in the will. They are to be staunched and healed by bringing men's minds back to a profounder stndy and knowledge of Truth, and by kindling in their souls an admiration for the noblest types of virtue and by aiding them to reach the perfection of a Christian life.

Three years ago the Holy Father directed the Bishops by the famous Encyclical *Aeterni Patris*, to do everything in their power to promote the study of Christian philosophy and of the profound

Digitized by Google

teaching of St. Thomas. This is the remedy destined to cure the intellectual malady of the times.

To-day the Holy Father completes the treatment which our ills require, and, guided by the Spirit of God, prescribes a medicine for the moral corruption which taints the very atmosphere we breathe.

I.

The remedy is nothing more or less than the spirit of St. Francis and the propagation of his Third Order.

Does this remedy surprise you? Is it simple, poor, and humble? But this is the very characteristic of the moral works of God. O yes, here is a glorious undertaking. The Vicar of Christ summons round himself the Bishops of the Church, with the faithful priesthood and laity. He invites them to study the life and spirit of Francis of Assisi, and to enrol under his banner. He promises that the outcome of united action shall be a balsam of healing for the wounds and plague spots of the modern world. Who will be deaf to such an invitation? Who will not feel that he has heard the echo of the voice which spoke to Francis from the crucifix—"Go thou and support my tottering house"?

But before enrolling your names in this great undertaking, make yourselves acquainted with the life and spirit of St. Francis. For this purpose we recommend you to peruse attentively, not only the accompanying Encyclical Letter of the Sovereign Pontiff, which sketches out the project with a master hand, but the life of St. Francis, by *De Cherance*, or his Life written by *St. Bonaventure*. The first graphically sets St. Francis before us in the midst of the epoch in which he lived. It is historical and pictorial. The second deals with the Saint alone, and is the work which St. Thomas of Aquin praised when he exclaimed, "Let the saint write the life of the saint." It is well translated. In addition to these biographies, we would recommend a well drawn exposition of the virtues and spirit of St. Francis in an unpretending little volume entitled "*The Month dedicated to the Seraphic Patriach*," and also "*The Works of St. Francis*," recently published in an English traslati on.

If after a study of the life and spirit of St. Francis your soul kindles with a holy desire to be helped on by him; if you would join this sweet reformer in his crusade against the corruption of the

Digitized by Google

world ; if you would learn of him to discover God in all the works of nature, and to serve Him for very love and admiration of what He is, you may ask for admission into the Third Order of St. Francis.

Nor is your admission to be made a matter of difficulty. On the contrary, the Holy Father directs us to make it easy for you.

We therefore inform you that the direction of branches of the Third Order is not confined to the Churches of the Franciscan Order. The Third Order rests upon the broadest basis. Any Priest, whether secular or regular, may be authorised by the Holy See, or the Minister General, or by one deputed by him, to establish a branch of the Third Order, and an Altar or Chapel of the Order in his own Church. And Pius IX. by a decree dated April 14, 1856, declared that all branches thus canonically erected participate in all the indulgences and spiritual privileges and favours granted to the Order.

Rectors of Missions, therefore, desiring to establish the Third Order in their Church may apply to us for instructions how to proceed. Two faculties are granted : one simply to admit to the Habit and profession, the other to found a branch or congregation of the Order with its common work and its monthly assemblies.

II

We are struck with admiration, dear Brethren, at the wonderful spiritual discernment and unworldly wisdom of the counsels of the Pope, in selecting St Francis and his Third Order for the guidance and standard of Christian life in these days. What is the character of these days? These days are marked by a general uprising of the people, by popular education, by popular struggles for wealth, and popular impatience of control and authority. Demagogues and men of science flatter the passions and preach to the people doctrines of materialism, naturalism, and socialism. Nature is deified and God is ignored. Material wealth and knowledge of nature are declared to be the ends of life. Finally, to attain their aims, men band together in all kinds of secret and unlawful Societies.

Now, if ever there was a man of the people, a saint of the people, it was Francis of Assisi. His sympathies, his life and labours, were with the people. By an invincible instinct and attraction the people submitted to his influence, and everywhere followed him and joined

Digitized by Google

his Brotherhood. Here, then, is a great popular leader, a great popular reformer, a great popular organiser, raised up by God.

He enrolled men in a Society—the Society of his Third Order, and pledged to one another and to himself to promote their true happiness, their true riches, their true honour and nobility.

Poverty, work, and suffering became glorified under his teaching. Pride, riches, and luxury, were put down into their proper place. "A man is what he is before God, and no more," was the favourite saying of St. Francis. He drew—he still draws—men by his sympathy with all nature and by force of character to simplicity and love—to simplicity of life, to love of nature, love of souls, love of Jesus Christ. Standing by his side, men find their ears unstopped, and nature, animate and inanimate, become vocal with the praises of God, while God Himself seems to explain to them the riddle of the world.

We must now add a few words on the Third Order, which is a Society admirably calculated to strengthen men to resist the corrupt fashions of the present day, and thus gradually to reform modern society. Its Rule is made up, of Faith and Love,—of Penances proportioned to our strength,—and of glorious Works of charity. A word upon each of these.

1. The Tertiaries of St. Francis are characterised by jealousy for the purity of Faith and loyalty to the Holy See. This is the first condition for admission into the Order. Next, St. Francis teaches a tender personal love for Jesus Christ, shewing itself in devotion to His Sacred Infancy, to His Passion and Five Precious Wounds, to His Immaculate Mother, and to St. Peter and his Vicar upon earth. The exercises of piety prescribed by the Rule are to hear Mass daily "if it can conveniently be done"; to make daily examination of conscience, to recite the Divine Office and to attend the monthly meetings. Those who cannot hear Mass daily, or recite the Office, can substitute some other devotion, such as the daily lecture of a spiritual book, and the Rosary of the Blessed Virgin, which is a summary of the Gospels, an epitome of the Lives of Jesus and Mary, a chaplet of the richest pearls—being the most perfect prayers given by God to man.

Then the Rule prescribes that parents should pay particular

Digitized by Google

attention to the education of their children, and that all Tertiaries should discourage litigation, wrangling, and quarrelling, between classes and persons; that all should pay their debts, and endeavour to spread the blessings of harmony and peace among all men.

2. Next, there are the penances of the Order, which is also called the *Order of Penance.* Penance is an antiseptic to moral corruption. If we are not saved by innocence, we must be saved by penance.

The penances of the Order consist of certain days of abstinence and fasting from meat and solid food. But these are to be proportioned to our strength. Dispensations or commutations measure everything by the rule of prudence. Thus for instance if you cannot fast from solid food, how wise and prudent it would be in this country to commute the days of fasting peculiar to the Order into a fast from intoxicating liquors! Thus Fridays, Saturdays, and other times of the year prescribed by the Rule, would be consecrated to penance for the drinking habits of society.

When we consider how drink ravages our population, how 120,000 premature deaths are said to be caused directly and indirectly every year by intemperance, we may pronounce with certainty that such a commutation would be according to the mind of St. Francis, who drew up his Rule in order to counteract the vices of the day.

The penitential spirit of the Order further shews itself by simplicity of dress and avoiding extravagance and worldly vanities; the wearing of the cord and of the habit, or at least of a little token of it, underneath the secular dress; the shunning and discouraging of all such dances and amusements as are dangerous to modesty and dissipating to the spirit; and in general the cultivation of the spirit of holy poverty and selfdenial. How admirably this Rule is calculated to counteract the materialism and sensuality of the day!

3. Lastly, the Third Order has always been remarkable for its

Digitized by Google

splendid works of Charity. St. Francis used to say, "The love of God is never idle."

We read that St. Francis was the first to open refuges for the sick and poor. The Tertiaries began orphanages, hospitals, schools, and retreats for the destitute, in the thirteenth century. Their first house of charity, to supply food and clothing to the sick and needy, was founded in Reggio, in 1238. From the Tertiaries of St. Francis have sprung those innumerable charitable associations and congregations which cover the face of Christendom and form one of the few glories of our time.

Those who enrol themselves, therefore, among the Tertiaries of St. Francis, ought to determine to devote themselves, as far as their time and means allow, to the works of charity required by the present condition of society. The care of the poor, the formation and maintenance of public elementary schools, rebuilding of churches, and the various undertakings which spring up round every missionary centre in this country, ought to form their particular interest and occupation. If they cannot accomplish great works, they ought to be satisfied to do that which is poor and humble, rejoicing with St. Francis, if they can only render some service to God and to their brethren.

THE CENTENARY IN BARCELONA.

Spain has not been the last or the least enthusiastic in celebrating the seventh Centenary of the Seraphic Father. Barcelona may justly claim to have taken the initiative in promoting the series of Franciscan demonstrations in honour of St. Francis by which the love and devotion of his many followers in Spain has been shown. No sooner was the Encyclical Letter of his Holiness Leo XIII made known to the people, than a committee was formed, by the Catholic Young Men's Society, in unison with the Third Order, to organise a pilgrimage to the plain of Vich, so rich in memorials of the Saint. Their suggestion was responded to with a fervour and earnestness which no pen can describe.

Digitized by Google

Such an extraordinary number of people, desirous of joining in this manifestation of fervent affection, assembled at the different railway stations that the officials could scarcely find accommodation for them. The Pilgrims were received by the Committee and the Franciscan Fathers headed by the Rev. F Buldu, and the vast multitude were conducted, with devout and perfect order, to every place of interest, each day being occupied with pious exercises in honour of the Seraphic Patriarch. Every church in Vich was crowded at the Masses said in them during the Triduum kept in preparation for the Feast, and on the Feast itself the joyful fervour, manifested by the people, showed how firmly the love of the Saint and loyalty to the Church is planted in their hearts. On all sides were seen processions, each with its banners and cross, and everywhere hymns of gratitude and praise resounded. And not Barcelona only, but very many distant places were represented in the pilgrimage to Vich; great sacrifices were made and much fatigue undergone in order to be present; some travelled on foot during the whole night, and others were assisted by the charitable to make the journey; none refused aid, for all, animated by Christian kindness and love for St. Francis and Pope Leo XIII, were eager to promote a pilgrimage, intended to show the universal honour in which the glorious Patriarch is held.

In this wonderful demonstration, in which almost all the Catholic Associations in Spain united, in order to render it glorious to the Church and a consolation to the Holy Father, the Third Order bore a notable part, and the extent to which it has increased (which occasions like this make manifest), and the enthusiastic affection with which the Franciscan Fathers were greeted, shows that the Holy Founder of the Order has kept his place undisturbed, in the hearts of the Spanish people.

Digitized by Google

THIRD ORDER IN IRELAND.

From the days of St. Francis Wexford has always gloried in the number of that great Saint's children living in their midst, and in these our days, the Third Order founded by the Poor One of Assisi has taken deep root in the City.

The number of Tertiaries has increased steadily and great hopes are entertained as to the future of the foundation.

Practical in their mode of life, the Brothers and Sisters give great edification. As far as possible under direction they not only observe their Rule but heartily fall in with all points of discipline connected therewith.

Last month the Very Rev F, Guardian of the Francsican Monastery, Merchants Quay, Dublin, gave the annual retreat to the members. It was well attended and we may hope has been productive of much good.

THIRD ORDER IN LIVERPOOL.

Acting under the express sanction of the Bishop of the Diocese and by virtue of special faculties received from Rome, the Rev. Father Bridges, who had made his profession at Assisi on the Feast of St. Francis this year, solemnly inaugerated the Third Order in St. Joseph's Church, Grosvenor St. Liverpool, on the Feast of the Immaculate Conception. This feast was an appropriate occasion for the ceremony, our Lady Immaculate being the Patroness of the whole Franciscan Family and also of the Diocese of Liverpool. The Rev. Father Director explained to a crowded congregation the object and advantages of the Third Order, showing how it was adapted to all, who wish to lead a good Christian life. The evening closed with a procession of the Most Blessed Sacrament and Benediction.

The first monthly meeting of the Brothers was held on Dec. 14, when eight postulants—four priests & four laymen presented themselves for admission in the Third Order, and were solemnly

Digitized by Google

received as novices.

The Sisters held their first monthly meeting on Dec. 21, on which occasion six postulants received the habit.

A few weeks ago both Brothers and Sisters of the Congregation established at St. Francis Xavier's, held a meeting, at the conclusion of which all the professed members solemnly renewed their profession in the presence of the Director.

BLACKBURN.

At St. Albans Catholic Church recently, two of the Rev. Fathers in charge together with 80 members of the Congregation were duly received into the Third Order by the Rev. F. BERNARD O. S. F. C. The Rev. F. BURKE is for the time being the Director, and already has his Reverence organised the meetings, offices, &c, &c.

We are very sorry to have to withhold till our next number several reports of new foundations of the Third Order in different parts of England. They came to hand much too late; and it may be well just now to mention that in order to ensure punctual delivery of Annals on the 1st, of each month, we have to go to press not later than the 20th, of the preceding month.

Obituary.

Of your charity pray for the repose of the soul of the

REV. F. ETHERIDGE, S. J. of St. Francis Xavier's, Liverpoo who died December 21st 1882.

also,

Mary Nolan (Tertiary), Sister Mary Joseph. Died on December 9th, suddenly, aged 46 years and professed 6 years.

Digitized by Google

Franciscan Annals.

SUB TUUM PRÆSIDIUM CONFUGIMUS, SANCTA DEI GENITRIX NOSTRAS DEPRECATIONES NE DESPICIAS IN NECESSITATIBUS NOSTRIS, SED A PERICULIS CUNCTIS LIBERA NOS SEMPER, VIRGO GLORIOSA ET BENEDICTA.

VIRGO IMMACULATA, ORA PRO NOBIS.

VOL. VII.—NO. 74 FEBRUARY, 1883. PRICE 4D.

Dante and St. Francis.

IT was but natural that our holy Patriarch St. Francis, being himself a poet, a great admirer and lover of nature, should have been also an object of the poetical genius of his fellow-countryman, Dante Alighieri, who in his *Divina Commedia* undertook to treat both of the physical and moral world, by extolling the greatness of God, the loveliness of virtue, and the beauty of nature. Thus we find that in his eminently comprehensive style, he devotes more than two thirds of the eleventh canto of his *Paradiso*, to sing the praises of St. Francis and his holy companions, whose admirable lives, he says :

"Better in glory of the heavens were sung."

Dante, then, transported by his powerful imagination among the sainted host in the heavenly Jerusalem, meets with the soul of the angelic Doctor, St. Thomas of Aquin ; and through him narrates the glorious deeds of St. Francis : whereas in the following canto he pictures St. Bonaventure singing the praises of St. Dominic and his children. Of our holy Father, Dante then tells us, in the person of St. Thomas, some very striking things. For instance ; speaking of Assisi as the birth-place of the Saint, he says that to name things rightly it should be called *Orient* or the East, as from it like another *sun* arose St. Francis. Now, we must not suppose this figurative

Digitized by Google

language of Dante was merely the result of a warm imagination, meaning little or nothing at all; for, we must bear in mind that he was not only a great poet, but also a deep philosopher, and a learned theologian, well versed in the study and phraseology of Holy Scripture. Hence, as the Messias is called by the prophet Malachy "The Sun of Justice," in the sense that by the light of His holy grace, He would enlighten and sanctify all his faithful servants; so Dante, using a scriptural term, calls St. Francis "*a sun risen upon the world*"; to signify that, by the light of his preaching and the force of his holy life, he was to be a means in the hands of Providence of bringing many souls back to the paths of virtue. And this he expressly declares further on, when he says:

"He was not yet much distant from his rising
when his good influence 'gan to bless the earth."
Paradiso c. XI.

So if the Messias was called "The Sun of Justice," because He came to dispel the darkness of idolatry and vice, in which mankind had been buried for no less than four thousand years; St. Francis also may, with befitting propriety, be compared to the *sun*, in reference to the work he was appointed to do in an age, which in many respects, must be considered very dark indeed.

Historians almost unanimously tell us that, in the XIII century, the condition of religion and society at large was most deplorable. The character of that period was "one of mingled virtues and vices"; for, although the Catholic Faith was deeply rooted in men's minds, yet it was a strange sight to see public morality greatly impaired by licentiousness and self-seeking. The errors of the Waldenses and the rationalism of the Manicheans, had everywhere perverted the minds of many, by filling them with flattering but false notions of liberty and independence; by words as well as by deeds these sectaries ever showed themselves the greatest enemies of all authority, both civil and Ecclesiastical. They would be bound by no law of Pope, King or Bishop. They denied every moral obligation; and despised in particular the sacred tie of matrimony. The Church, they said, was a society of evil-doers; miracles were mere illusions of the devil; the Cross was not to be venerated, as being a sign of opprobrium. In short, they declared to be false and pernicious, everything

Digitized by Google

held by the Church to be holy and meritorious. And, unfortunately whilst these errors were embraced by many amongst the lower orders of society, they were countenanced and supported by not a few in higher places. Notwithstanding all this, however, there was still faith in the world—but not active and practical as it should be—it did not exercise very much influence on the lives of those who professed it. "Too many among men, enslaved by the things of this world, either coveted madly honours and wealth, or lived a life of luxury and self-gratification. All power was centred in a few, and had almost become an instrument for oppressing the wretched and despised masses; and those even, who ought by their profession to have been an example to others, had not avoided defiling themselves with the prevalent contagion." As charity grew cold and rare in the hearts of people, envy, hatred and dissension became rife; in Italy and elsewhere, towns and villages were building themselves up in foolish combativeness, and trying to form each a power in itself; and these as well as families and private individuals, were so much at variance with each other, so revengeful and so easily provoked, that on the slightest pretext, they waged war against one another, as if each of them had been an independent state. Considering then the general morality and tendency of the people in those days, we must admit that those were gloomy and dark days for the Church and State. Now, it was at this time that the "*sun*," to use Dante's words, or St. Francis of Assisi, "*arose upon the world*," to enlighten the minds of men, to reform the ideas and feelings of the people, and thus to aid the troubled Church of God in those times of terrible trial. He came, then, full of the primitive spirit of the Gospel, to bring men to a sense of their duties; and this he tried to do, not by violent indignation and disgust against the prevalent vices and disorders, not in "*the persuasive words of human wisdom, but in the show of the spirit and power*"; by reproducing in himself and in his followers a copy of Jesus Christ, of Him who came down from heaven penniless and homeless, to teach the world *that* poverty and humility, which, unfortunately, too many in the XIII century seemed to have altogether forgotten. Now, it is beyond doubt, that if St. Francis, either by his own personal influence or by means of the three Orders he founded, did anything to ameliorate the moral condition of

Digitized by Google

society in those days, it was because, being himself filled with the spirit of poverty and humility, he endeavoured to fill and animate every body else with the like sentiments, and the success which attended his labours is enough to convince us that, *poverty* and *humility*, preached and practised by him, were the right means and most suitable *antidotes* to counteract the prevailing evils, which were—inordinate love of wealth and a madness for independence.

St. Francis began to accomplish his mission, first, by stripping himself of every worldly possession, and then, by announcing to others those unheeded words of Him, who came poor into the world He was to save, and who lived and died in poverty: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven." Not, of course, that riches and wealth were then, or are at any time, bad in themselves; and that people must necessarily go to ruin by possessing them: nothing of the kind; they are an effect of God's liberality to man; and if used rightly, they, as well as other gifts of God, will be a source of happiness here and salvation hereafter. But at the time that St. Francis was raised up as the Apostle of Poverty, riches had become a cause of real danger, and, even perdition to many. The cares and anxieties attending their possession; the desire of increasing and constant fear of losing them, had almost entirely absorbed all the energy of people's minds, and prevented them from attending to the things of God, to the consideration of the world to come, and the practice of virtue and good works. St. Francis then, by word and example repeats to all the maxim of the Holy Ghost, not to set their hearts on worldly greatness and riches; because when possessed, they cause anxiety; when loved inordinately, they defile the soul; and when lost, they overwhelm us with affliction. He tells them to remember that poverty is not without its reward; that it is the queen of virtues, and that it shone most brightly in Jesus Christ, the King of Kings, and in His Blessed Mother; that poverty is not a disgrace in itself, since it is beloved by God; that it is the hidden treasure of the Gospel, a secure road to heaven, the safeguard of humility, the destroyer of vanity and cupidity; that it enables us to rise above the things of

Digitized by Google

sense, to despise the transitory things of this world, and facilitates the union of our souls with God. It was the ardour with which St. Francis loved poverty, the zeal with which he practised it, and the earnestness with which he preached it, that made Dante write these beautiful lines :

> A dame, to whom none openeth pleasure's gate
> More than to death, was, 'gainst his father's will,
> His stripling choice : and he did make her his
> Before the spiritual court, by nuptial bonds,
> And in his father's sight : from day to day
> Then love'd her more devoutly. She bereav'd
> Of her first husband, slighted and obscure,
> Thousand and hundred years and more, remain'd
> Without a single suitor, till he came.
> Nor ought availed, that with Amyclas, she
> Was found unmov'd at rumour of his voice,
> Who shook the world ; nor aught her constant boldness
> Whereby with Christ she mounted on the cross,
> When Mary stay'd beneath. But not to deal
> Thus closely with thee longer, take at large
> The lover's titles—*Poverty* and *Francis*.
>
> *Paradiso c.* XI.

Thus we see that evangelical poverty, deprived of her first spouse, Jesus Christ, remained for more than a thousand years neglected and despised by men. But, when God determined to recall mankind from the danger of utter ruin, to the knowledge, and love of Himself and heavenly things, He gave to poverty a second spouse, much resembling the first—our own beloved Father St. Francis ; who, as soon as he knew her, loved her most dearly and was united to her until death. Poverty, no doubt, had been practised by many Religious and Christians before St. Francis, in fact by all the Saints to a greater or less extent ; but until he came, we think we are safe in saying, that it had never been professed and practised so rigorously—never preached to the world so forcibly—never esteemed so highly, and consequently that it never produced such abundant fruits. The very sight of this wonderful model of holy poverty, and the forcible language, with which he proclaimed everywhere its beauty and its reward, moved the people to enter into themselves,

Digitized by Google

and it extinguished in their hearts the love of riches and earthly goods. Many, accordingly, of all ages and conditions, even great and learned men, in all parts of Europe, turned away from error and vice, and courageously left the world, to follow in the footsteps of the *poor* and *humble* Francis; so that very shortly after his conversion, he could address his few companions in these encouraging words: "Be consoled, my beloved children, and rejoice in the Lord; do not be sad, because now we are few in number, nor let my and your simplicity terrify you; for the Lord has shown me in very truth how He will make you increase to a great number, and by the grace of His blessing will cause you wonderfully to multiply. Many will be converted to God, and throughout the whole world He will increase his family. For your sakes I must needs say what I have seen, and what I would rather have kept secret, if charity did not oblige me to repeat it. I saw a great multitude of men coming to us, and wishing to take our holy habit and join in our manner of life. And even now I have the sound of them in my ears, as they come and go according to the commands of holy obedience. I see the roads full of a great multitude of almost every nation hastening to these parts. The French are coming, the Spaniards are hastening, the English and Germans are running, and a vast number from divers other countries are approaching with all speed."

Innumerable virgins also abandoned the comforts and luxuries of their homes, to enter the cloister and lead a poor and hidden life with Christ, under the guidance of St. Francis. Numbers of faithful souls, of all ranks and both sexes, unable to quit the world, were influenced by his example to live detached from the things of earth; and to look upon their riches as belonging more to the poor than to themselves. And in proportion as men thus learned to despise worldly things, charity was fostered in their hearts, and the gloom of hatred and dissension began gradually to disappear from their midst. Thus it was through St. Francis, that evangelical poverty was again esteemed and loved, and that it brought forth wonderful fruits of holiness and perfection.

(To be Continued.)

Digitized by Google

Memoirs

OF THE MISSION IN ENGLAND OF THE CAPUCHIN FRIARS OF THE PROVINCE OF PARIS FROM THE YEAR 1630 TO 1669, BY FR. CYPRIEN ONE OF THE CAPUCHINS BELONGING TO THE HOUSEHOLD OF HENRIETTA MARIA QUEEN OF CHARLES THE FIRST.

CHAPTER I.

"THAT man," says the great St. Augustine, "is not a lover of equity, who dislikes to do a just and reasonable thing." I should be guilty of this fault, if I were not to obey cheerfully the order of my superiors, to draw up some Memoirs of my Mission in England, since it concerns the glory of God and the honour of our Order. I comply with this command, with as much submission as I feel regret at having received it so late; that is to say, after forty years spent in those virtuous and profitable duties: for, in that long space of time, having no other object but to gain souls for God, and to advance His glory, without having had the slightest thought of ever giving an account of my proceedings to others, nor could I recollect so many different occurrences, so many adventures, so many memorable actions; add to which, that all the Capuchins of that illustrious Mission, in the first times, labouring with great zeal for the conversion of souls, said nothing about the happy success of their labours, too well satisfied that they should be known to God alone. Now that death has removed those good servants from this world, leaving me alone behind them, this narrative must of necessity forego many interesting Conferences with the Ministers, difficulties overcome, dangers escaped, conversion of Protestants to the Catholic Faith, and other remarkable circumstances: so that it will comprehend chiefly what has happened to myself individually, and much even of that is effaced from my memory at the age of seventy-four years to which I have attained. In what follows, I shall relate nothing of which I have not a perfect recollection.

Madame Henriette Marie de France, daughter of the great Henry IV, sister of King Louis XIII, was married to Charles Stuart, Prince of Wales, son of James the First of that name, King of Great Britain, in 1625. Very soon after her arrival in England, her quality

Digitized by Google

of Princess of Wales was changed into that of Queen, by the death of her father-in-law, King James, and by the legitimate succession of the Prince, her husband, to the Royal dignity. M. de Bellule, founder of the Oratory, afterwards Cardinal, had at that time great influence at the Court of France, and he employed it in bringing about an agreement between the two Crowns, that a certain number of the Fathers of the Congregation should with himself attend that Princess to England, and serve her in the functions of the Chapel, under the authority and direction of Monseigneur the Bishop of Mandes, our grand almoner.

The Fathers of the Oratory on their arrival in London were lodged in the surburb of St. James, in sight of the royal residence, to which access was not obtained of the sentries without extreme difficulty by the Catholics who repaired thither to attend Divine Service. Besides this obstacle, which prevented those Fathers from promoting the affairs of religion, malicious spirits excited in the court a violent animosity in the English against the French, and a disagreement between the Queen's people and the Duke of Buckingham, who stood high in the favour of the King, and who had the greatest share in the government of England. This disharmony increased to such a degree that the strong persuasions of the duke induced the King to resolve to order the French to leave England, and to return to France, after he had told them that he would send one of the gentlemen of his court to the King,—his brother, to inform him of the causes of this dismissal. Thus, the Fathers of the Oratory, and the rest of the French, quitted England, without any advancement of the Catholic religion.

The Queen was grieved at this dismissal, but was obliged to yield to necessity. One of the principal articles of her marriage was, that she should always have in the Chapel the free exercise of the Catholic, Apostolic, and Roman religion; to this end she was always to have priests; the King, her husband, therefore, detained two of those of the Oratory, till matters should be arranged, and till others should be given him.

The Duke of Buckingham, who was no friend to the Cardinal de Richelieu, and who had been charged with the removal of the French, in order to annoy and embroil him in these generous and

Digitized by Google

holy enterprises, induced by his address and influence the King of England to give a favourable reception to the rebel deputies of La Rochelle, (besieged by the army of the King of France, its legitimate Sovereign),and, to support their rebellion, he strengthened it with a powerful naval force, the command of which he gave to this same Duke, who was particularly solicitous to obtain that post.

As soon as the ships were equipped and supplied with all necessary stores, he set sail and steered for the Isle of Rhe, where at first he had some advantage, but which lasted not long : for soon after wards he saw, with extreme grief, his whole force put to the rout by the violent attacks of the Sieur de Thoyras, who commanded in that island. Part of his troops were cut in pieces, the cavalry lost in the marshes, four pieces of cannon and forty four colours taken, sixteen hundred men killed, without reckoning those who were drowned in their great haste to regain their ships ; six score prisoners, among whom were the General of the Cavalry, five Captains, and twelve gentlemen, whom the King of France soon set at liberty, generously sending them back to the Queen of England, his dear sister.

This noble civility did not prevent the King, her husband, from equipping a new armament of one hundred and forty ships, the command of which he gave to the Earl d' Amby, (Denbigh,) who filled the place of the Duke of Buckingham, assassinated in England, when he was taking leave of a gentleman, and on the point of putting to sea. The fleet, having a fair wind, anchored off St. Martin de Rhe, when all the soldiers landed from their ships and made their attacks, which were received by the French with such firmness, and repelled with such vigour, that, after losing a number of their men, two transports, and a fire-ship of forty tons, they found themselves obliged to return to England. However, the Republic of Venice applied itself so successfully to the reconciliation of the two courts that it saw the mediation crowned with a noble peace.

It was accompanied with many conditions which related to Religion and the State. It was necessary to keep up the exercise of the various functions of the Catholic Religion in the Chapel of the Queen of England ; for this purpose it was requisite to send her several priests. The most Christian King, Louis the Thirteenth, and

Digitized by Google

the Queen Mother, Mary de Medicis, esteemed the Capuchins, and honoured them with their affection; they even kept about their royal persons the Rev. FATHER JOSEPH of Paris, Capuchin preacher, a man of extraordinary understanding, profound learning, and eminent virtue, who had governed for several years the province of Tourain, in quality of Provincial, with remarkable prudence. Amongst so many virtuous and learned priests, regular and secular, who greatly contribute to the splendour of France, the Capuchins had the honour to be selected, and appointed by the Most Christian King to go to England. He arranged that the Capuchins of Paris should go, and alone serve the Queen of Great Britain, his sister, in quality of confessors, chaplains, and almoners; that they should wear the habit of Capuchins in the place where they lodged, and in the Queen's Chapel, where they should freely perform all the Ecclesiastical functions, such as those required in celebrating the august Sacrifice of the Mass, administer the Communion to the people, preach, catechize, baptize, marry, confess, &c.

The Queen of England, who had always honoured the Capuchins with her affection, and who desired them for her service, was highly pleased with this Article of Peace. The King, her husband, likewise agreed to it, having a high esteem for the Capuchins, whom he had known in Spain. He had heard the Rev. FATHER BOURICK speak, in a learned and illustrious Conference, on the subject of Religion; he had even had some familiar conversation with the Father, a man of extraordinary merit, as well for the noble virtues which he practised, all his life in our holy order,—as for the books which he composed in an elegant style, and which he gave to the public. Among the works he brought out, was one which he wrote for the conversion of that Prince, to whom he dedicated it. The King was, therefore, well pleased that the Capuchins should serve his wife, and above all, Pope Urban, who had a brother a Capuchin, expressed particular satisfaction on this occasion, and gave his benediction to the Capuchin Missionaries, who should be destined for this noble and profitable office.

(To be continued.)

Digitized by Google

Flowers of St. Francis.

CHAPTER IV.

HOW THE ANGEL OF GOD PUT A QUESTION TO BROTHER ELIAS IN THE CONVENT OF VAL DI SPOLETO, AND HOW BROTHER ELIAS, HAVING ANSWERED PROUDLY, THE ANGEL DEPARTED FROM HIM, AND TOOK THE ROAD TO SAN GIACOMO, WHERE HE MET BROTHER BERNARDO AND TOLD HIM WHAT FOLLOWS.

IN the first beginning of the Order, when there were yet but few brothers and no convents established, St. Francis went, out of devotion, to San Giacomo di Galicia, taking with him Brother Bernardo and one or two other brothers. As they travelled on together, they met by the way a poor sick man. St. Francis, moved with compassion at the sight of his sufferings, said to Brother Bernardo, "My son, I wish thee to stay here, and take care of this sick man." And Brother Bernardo, meekly falling on his knees, received the order of his revered father, and remained behind, whilst St. Francis and the others proceeded to San Giacomo. Arrived there, they spent the night in prayer in the church, and the Lord revealed to St. Francis how he would found many convents all over the world, how his Order would increase and multiply, and how a great many brothers would join him. After this revelation St. Francis founded his first convent in this part of the country, and then returned by the same way he had come. Finding Brother Bernardo with the sick man, who had quite recovered, he allowed him to go the following year to San Giacomo, whilst he returned to the Val di Spoleto, and took up his abode in a desert place with Brother Masseo, Brother Elias, and others, who were very careful never to interrupt St. Francis in his devotions; they did so out of the great respect they bore him, and because they knew that God revealed to him great things in prayer. It so happened one day, as St. Francis was praying in the forest, that a handsome young man in a traveller's dress, presented himself at the convent-gate, and knocked so loudly, so quickly, and so long, that the brothers were much surprised at such a strange and unusual way of

Digitized by Google

knocking. Brother Masseo, who went and opened the gate, thus addressed the young man: "Whence comest thou, my son? the strange manner in which thou knockest makes me think thou hast never been here before." The young man, asked "How ought I, then, to knock?" "Brother Masseo answered: thou shouldst knock three times, one after the other, and then wait time enough for the brother to say an 'Our Father' and come and open the door to thee; should he not arrive by that time, then thou mayest knock again." "I was in a great hurry," continued the stranger for I have made a long journey, and have come here to speak with St. Francis, who at this hour is praying in the forest, wherefore I would not interrupt him. I pray thee, then, to call Brother Elias; for I wish to put a question to him, having heard that he is full of wisdom." Brother Masseo went to call Brother Elias; but the latter was angry, and refused to go, so that Brother Masseo was at a loss what answer to make the stranger. For if he told him Brother Elias could not wait on him, he would be saying an untruth; if he said he spoke in anger, he feared to give scandal. Whilst Brother Masseo was hesitating how he should act, whether he should return or not with the message, the stranger knocked again as he had knocked before. Brother Masseo hastened back to the covent-gate, and said reproachfully: "Thou hast not observed what I said to thee as to how thou shouldst knock." The young man answered: "As Brother Elias will not come to me, go and tell Brother Francis that I came here to speak with him; but, not wishing to interrupt his prayers, I beg him to order Brother Elias to come to me;" and Brother Masseo went to St. Francis, who was praying in the forest with his eyes lifted up to heaven; he gave him the message of the young man, and the answer of Brother Elias. Now the young man was the angel of God, under the figure of a traveller. St. Francis, without moving and still looking up to heaven, said to Brother Masseo: "Go and tell Brother Elias, in the name of holy obedience, to go and speak with the young man." Brother Elias, having received the order of St. Francis, went to the convent-gate in an angry mood, opened it with violence, and asked the young man what he wanted of him. The latter answered: "Be-

Digitized by Google

ware of being angry as thou appearest to be; for anger hurts the soul, prevents it from discerning the truth." Brother Elias said again: "Tell me what thou wantest of me." "I want to know," answered the stranger, "if it is permitted to the followers of Holy Scripture to eat whatever is served before them, according to the words of Christ to his disciples; and I wish to ask thee, likewise, if it be allowed to any man to teach a doctrine contrary to the liberty preached in the Gospel." Brother Elias answered proudly: "I know what answer to make thee, but am not inclined to give thee one; go about thy business." The young man replied: "I know better than thou dost what answer to make to these questions." Then Brother Elias was much troubled; and feeling very angry, he shut the door with violence, and went his way. Considering, however, the questions which had been put to him, he doubted within himself whether he could answer them. Being vicar of he Order, he had made a law which went even further than the Scriptures, and passed the bounds of the rules of St. Francis, having ordered that none of the brothers should eat flesh; so that the question was put expresssly against himself. Not knowing in what way to clear his doubts, and having been struck by the modest appearance of the young stranger, remembering how he had said that he could answer the questions better than himself, he hurried back to the convent-gate in hopes of finding him; but he had disappeared. The pride of Brother Elias made him unworthy to converse with an angel. In the mean time St. Francis, to whom all had been revealed by God, returned from the forest, and addressed himself reproachfully to Brother Elias, saying, "Thou doest wrong, proud Brother Elias; for thou hast sent away the holy angel of God, come to instruct us. I tell thee that I much fear thy pride will make thee end thy days out of the Order." And so it happened as St. Francis said, for he died out of the Order. The same day and the same hour at which the angel had disappeared from the convent-gate, he appeared to Brother Bernardo, who was making his way homewards from San Giacomo along the bank of a large river. The angel, in the same disguise of a traveller, greeted him with the same words, "God give thee peace, O good brother." Now Brother Bernardo, considering the beauty of the young man

Digitized by Google

who with such a sweet look pronounced the salutation of peace, according to the custom of his own country, asked him whence he came "I come," answered the angel, "from the convent where St. Francis resides. I went thither to speak with him, but was not able to do so, because he was in the forest contemplating divine things, and I would not disturb him. In the same convent were Brother Egidio, and Brother Elias, and Brother Masseo, who taught me how to knock at the convent-gate according to the custom of the brothers. Brother Elias would not answer the questions I put to him. He afterwards repented, sought to see and hear me; but it was too late." After these words, the angel asked Brother Bernardo why he did not cross the river. "Because," answered Brother Bernardo, "I fear to perish in the waters, which are very deep." The angel said to him, "Let us cross together; fear naught." And taking him by the hand, in an instant they were both on the other side of the river. Then Brother Bernardo knew it was the angel of God, and with great joy and great reverence he exclaimed: "Blessed angel of God, tell me thy name." The angel answered: "Why dost thou ask my name, which is Wonderful?" Having said these words, he disappeared, leaving Brother Bernardo greatly comforted; so that he ended his journey with much joy, and marked the day and the hour when the angel had appeared. On arriving at the convent, where St. Francis was with his favourite companions, he related to them word for word his adventures; and they knew with a certainty that it was the angel who, on the same day and at the same hour, had appeared to them.

CHAPTER V.

HOW THE HOLY BROTHER BERNARDO OF ASSISI WAS SENT TO BOLOGNA BY ST. FRANCIS, AND HOW HE FOUNDED A CONVENT THERE.

St. Francis and his companions, having been called by God to carry the cross of Christ in their hearts, to practise it in their lives, and to preach it by their words, were truly crucified men both in their actions and in their works. They sought shame and contempt, out of love to Christ, rather than the honours of the world, the respect

Digitized by Google

and praise of men. Indeed they rejoiced to be despised, and were grieved when honoured. Thus they went about the world as pilgrims and strangers, carrying nothing with them but Christ crucified; and because they were of the true vine, which is Christ, they produced great and good fruits in many souls which they gained to God. It happened that, in the beginning of the Order, St. Francis sent Brother Bernardo to Bologna, there to accomplish many good works, according to the grace which God had given him. Brother Bernardo, making the holy sign of the cross, in the name of holy obedience, set out for Bologna; when he arrived in that city, the little children in the streets, seeing him dressed so strangely and so poorly, laughed and scoffed at him, taking him for a madman. Brother Bernardo accepted all these trials with great patience and with great joy, for the love of Christ; seeking to be even more despised, he went to the market-place, where having seated himself, a great number of children and men gathered round him, and taking hold of his hood pushed him here and there, some throwing stones at him and others dust. Brother Bernardo submitted in silence, his countenance bearing an expression of holy joy. For several days he returned to the same spot to receive the same insults. Now, patience being a work of perfection and a proof of virtue, a learned doctor of the law, seeing such virtue and constancy in Brother Bernardo, who had endured for so many days such contempt and such injuries without losing his temper, said within himself: "This man must be a great saint;" and going up to him, he asked him who he was, and whence he came. Brother Bernardo put his hand into his bosom, and taking out the rules of St. Francis, gave them to him to read. The doctor, having read them, was struck with wonder and admiration at the sublime perfection they prescribed turning to his friend, he said: "Truly here is the most perfect state of religion I have ever heard of; this man and his companions are the holiest men I have ever met with in the world; guilty indeed are those who insult him; we ought, on the contrary, to honour him as a true friend of God." And addressing Brother Bernardo, he said to him: "If it is thy wish to found a convent in this town, in which thou mayest serve God according to thy heart's desire, I will most willingly help thee, for the salvation of my soul." Brother

Digitized by Google

Bernardo answered: "I believe it is our Saviour Jesus Christ who has inspired thee with this good intention, and I most willingly accept thy offer, to the honour of Christ." Then the doctor, with much joy and great charity, conducted Brother Bernardo to his house, and made him a present of a convenient building, which he arranged and furnished at his own expense, and from that moment was a father to Brother Bernardo and the especial defender of the Brothers Minor. Brother Bernardo, through the holiness of his discourses, began to be much honoured by the people, so much so that those who could see and touch him looked upon themselves as most especially blessed; but he, like a true disciple of Christ, and a son of the humble Francis, fearing lest the honours of the world should disturb his peace and endanger the salvation of his soul, set out one day and returned to St. Francis, whom he thus addressed: "Father, the convent is founded at Bologna, send other brothers there to keep it up, and reside there, as I can no longer be of any use; indeed I fear that the too great honours I receive might make me lose more than I could gain." Now St. Francis, having heard, one after another, all the things which the Lord had wrought through Brother Bernardo, rendered thanks to God for having thus begun to spread abroad the poor disciples of the Cross; he sent other brothers to Bologna and Lombardy, and these founded many convents in different countries.

On every Sunday of the year, and on the festivals of our Lord and of the Blessed Virgin, members of the Third Order can gain a plenary Indulgence for the faithful departed by Confession, Communion, and visiting a church to pray according to the intentions of the Pope.—*Innocent VIII., 24 September, 1488.*

By a grant of Leo X., *Dum præ excelsa*, 19 June, 1515, and *Dudum per nos*, 10 December, 1519, members of the Third Order may gain a plenary Indulgence every time they go to Communion.

Digitized by Google

The Christian Warrior's Prayer.

MY God, my God! a look of pity cast
On this poor heart!
O save, O save it from the deadly blast,
From Satan's dart!

Untiring tempters compass me around,
O bid them cease!
Unbind the bonds with which my soul is bound,
O give me peace!

Earth's phantom glories now before me rise;
Alas! they try
To throw their dust in these poor mortal eyes:
Thine aid supply!

But fiercer far than all these outward foes,
Far worse than they,
There's one within which no relenting knows—
'Tis this frail clay.

How hard it is to keep it pure and free
From sinful stains!
For help, sweet Lord, my soul doth look to Thee,
Thine aid she claims.

O when the battle wages fierce and strong,
Be thou my stay!
And when, fatigued because the fight is long,
I faint away;

Ah, then, sweet Lord, I'll need a kindly smile,
My soul to cheer;
One look of thine will sweeten all my toil,
O Jesu dear!

And when at last, still clinging to my post,
Bravely I fall,
O come and crush the dread satanic host!
Disperse them all!

Break thou their lines all set in fierce array!
Then stoop to me,
And in sweet accents call my soul away
To dwell with Thee.

Digitized by Google

CONFERENCES ON THE

Rule of the Third Order.

CHAPTER VII.—*(Continued.)*

ON THE MEANS OF ESTABLISHING AND MAINTAINING PEACE.

OUR self-love urges us to maintain our views and opinions whether in conversation, or the management of affairs, oft times even when we know that we are in the wrong. Hence stubborness, pig-headedness, the fruitful source of unseemly altercations, quarrels, and wars. Every man, we may take it for granted, is as much attached to his own views and judgment as we are to our own, and if no one is to yield in a Christian spirit, it is plain that there can be nothing for it but aversion, hatred, rancorous feelings, altercations, quarrels, wrath, insults, contumely, and violence. The records of history are full of the evil results of this disposition. Civil dissensions, factions and intestine wars which have devastated whole nations for centuries, and wrought their ruin, may be traced to an unwillingness to yield, at times, on a point of no moment. Needless to allege instances; a glance at the annals of almost any nation will suffice to prove our contention. But to come to more homely considerations, whence in so many families those constant jars, those quarrels and altercations ever cropping up anew, that aversion of husband from wife, of parent from child, finding too ready an expression in abusive words, perhaps even in curses? The spark that lighted up so lurid a blaze has oft-times been nought else but the unwillingness of one or the other of the parties to yield in a matter of opinion, though they might have done so with justice and honour; obstinacy, in a word, whose fitting emblem were a Fury armed with the torch of discord and war. It is obvious then that peace demands the sacrifice of that stubborn pride that must always and everywhere assert itself against everybody else; that, unable to conceive the possibility of its being in the wrong (as if that were so wonderful), scorns the idea of yielding to another's judgment in points where no principle, no duty is at stake. We commend this to the consideration of those devout souls, who among other pious resolutions, seem to have pledged themselves always to have the

Digitized by Google

last word, to take their stand on every trifle, to dispute and quarrel about a mere nothing. This most assuredly is not the spirit of Christ, or of St. Francis, who through his love for peace, and aversion from all that could disturb it, would have us avoid contests and law-suits. But, will you say, "I am in the right." Granted; yet when you see the untoward results of your persistence in maintaining your opinion, and that you may yield without any prejudice to truth or principle, were it not better, nay, even obligatory to impose silence on yourself? Jesus Christ, to teach us what efforts and sacrifices we should make to be at peace with our neighbour, says: "To him that takes away thy cloak, forbid not to take thy coat also" (St. Luke VI,29): in other words, He wonld not have us insist too rigorously on our pretensions or even our just claims, but for the sake of peace, to be ready to yield to a certain point, even when justice is on our side. But the most formidable enemy to peace and unity among brethren is the incontinence of the tongue, that itching we feel to raise ourselves at another's expense, by detraction or ill-natured, or inconsiderate reports. There are persons making profession of piety, aud to all appearances leading a devout life who out of dislike for another, or petty vengeance, cloaked, of course, under high-sounding pretexts, such as interest in our neighbours" welfare, propriety, justice and the like, in a spirit of malice, or of sheer thoughtlessness, it may be, are too ready to speak of what they have discovered to their neighbour's disadvantage. And here we claim a place for the few following observations: in a long experience of the sacred ministry, we have had to deal with a goodly number of scrupulous persons, yet have we found hardly one (if even one), whose scruples took the shape of an unreasonable dread of sins of the tongue, of detraction and tale-bearing; we have known those whom the faintest shadow of an indelicate image flitting but for an instant before their imagination would deter from approaching the Table of the Lord, yet these very same persons, without the least compunction, would, with a sublime disregard of consequences, say things, which but for the small account in which their utterances were held, were calculated to sow division between friends, to jeopardize the reputation of a community, to initiate a

Digitized by Google

life quarrel between members of a family. Truly there is no end to the mischief persons of this kind may work with their tongues, nor can anything in the world be more perilous and fatal to the peace of families and communities. Speaking of such as these, the inspired son of Sirach says: "A backbiting tongue has disquieted many, and driven them from nation to nation. Strong and rich cities has it pulled down, and overthrown the houses of great men. It has annihilated the power of nations, and has scattered valiant races. A backbiting tongue has cast out virtuous women, and deprived them of their labours. Whoso hearkens to it shall never find rest nor have a friend on whom he may rely." (Ecclesiasticus XXVIII, 16. 20.) Woe to the household, woe to the community, in which such tongues are found; they kindle and blow the fires of wrath and hate. In Proverbs (VI, 16-19.) we read: "These six things the Lord hates, and the seventh is an abomination unto him." And we are told that this seventh is "he that sows discord among brethren." Let us learn then to bridle our tongue, to beware of saying aught that may occasion discord. If we know that one has spoken ill of another, let us, following the counsel of the Holy Ghost, keep it to ourselves. If it be but a trifle, even so, let it be buried in silence, trifles ere now have grown as they passed from mouth to mouth, or have been magnified by a heated imagination, when reported, and have thus given rise to strife and hatred. To conclude, the establishment and maintenance of peace demands of each and everyone a continual mortification of the tongue. Most of us have to learn the art of silence. "Listen, see, and hold your tongue, if you wish to lead a quiet life" is an old proverb we would do well to put in practice, while bearing in mind the pregnant utterance of St. James: "If any man deem himself religious, and bridles not his tongue, but deceives his own heart, this man's religion is vain." (St. James I, 26).

Digitized by Google

Maxims of St. Francis.

II.—*(Continued.)*

TRUE WISDOM.

PERFECT wisdom consists in doing good works, being watchful over ourselves, and having the judgments of God always before our eyes (*Orac.* 25.)

Wisdom! here is one of those words which, from all time, has attracted the attention of mankind.

Among the ancients the name of sage was a title of honour, and the Holy Bible tells us that, "Happy is the man who has found wisdom!" *Beatus homo qui invenit sapientiam.* (*Prov.* iii. 13.)

Nevertheless a metal which pleases the eye by its brilliancy is not always pure gold; and knowledge which the world distinguishes with the pompous name of Wisdom, may often, in reality, have nothing in common with that daughter of Heaven.

There is, says the apostle, a wisdom of the world, and a wisdom from on high. (*St. James*, iii. 15.)

Do you desire to know in what the first consists? Listen then to the words in which an illustrious Pope, St. Gregory the Great, describes it. "To that which is false it knows how to give the appearance of truth, and to make pass for false that which, in reality, is true. Young people learn this by experience; parents pay large sums to have their children taught it."

Those who are adepts in this eminent science, look down on others with contempt; while those who are ignorant of it, hardly dare, in their deep humility, to raise their eyes timidly to the great philosopher they admire.

But is it not an unworthy act knowingly to deceive a neighbour? How simple you are! Bad faith we call principle, delicacy, courtesy!

Behold the principles of this Wisdom.

Use every effort to attain the highest position.

Enjoy the wordly advantages which fall to your lot.

Do not suffer insult to pass with impunity.

Do not give way when you are the strongest.

When you cannot take vengence on your enemy, wear before him the mask of friendship. (*Moral. lib* x, c. 16.)

Digitized by Google

See in all its repulsive deformity this pretended Wisdom, stigmatized by the Divine Word as worldly, sensual and diabolical (*St. James. cit.*); yet still as in the time of St. Gregory, it counts numberless disciples who resolutely follow its standard.

Is it not an abuse of words to make them signify something entirely opposed to their natural meaning? That which we are about to expose we call pride, sensuality, dissimulation, cowardice, hypocrisy, baseness. This vile and ignoble figure resembles wisdom as the shadows of night resemble the light of the sun.

Nevertheless we find amongst pious persons these erroneous ideas upon this subject, which St. Francis corrects with judicious precision.

Some consider Wisdom as a splendid ideal; a collection of great thoughts regarding moral truths; a sublime theory which confers upon those who possess it the gift of expressing themselves with eloquence on spiritual subjects, and thus exciting the admiration of the listening crowd.

First *Perfect wisdom consists in the performance of good works.* It would be a useless and barren theory if it could not be reduced to practical good. Wisdom and works are inseparable.

Without good works you might be a fine speaker, but never a true sage.

"He who knows my words and does not keep them," says the Divine Master, "is like a foolish man who builds his house on sand." "The rains fall and the storm bursts, the winds are set "free, and the tempest beats against that house; it falls and there "remains but vast ruins." (*Matt.* vii. 26, 27.)

Others regard wisdom as very useful to other people. It enables them to give advice to their neighbours adapted to the time and the circumstances; to clear away for them the shadow of doubt, and to point out the course they should follow when, a prey to anxiety, they hesitate what to do.

Second *True wisdom consists in watching over ourselves.* "If you are wise," says the Holy Spirit, you will be the first to "profit by it." (*Prov.* ix. 12.)

Digitized by Google

Why have you, then, this desire to interfere with the words and actions of others? You will have to account for your own works only to the Most High.

You consider yourself sufficiently clever to draw your brother from the evil path he is following. Apply your science to yourself; watch the movements of your own heart, that you may keep from falling.

Finally there is a kind of wisdom which, in a measure, arises from piety. It is supported almost exclusively by such subjects as conduce to the love of God with a love more or less tender. Meditation on truths which inspire hatred of sin is repugnant to natural delicacy, which puts aside the inspired page which says, "Remember your last end, and you will not fall into sin." (*Eccli.* vii. 40.)

Third. *True wisdom consists in having the judgments of God continually before our eyes.* "The fear of the Lord is the beginning of wisdom." (*Pro.* i. 7.)

Wisdom alone can produce a holy life. We must direct our lives by "the soft light of heaven and the lurid glare of hell," fearing on the one hand to incur the displeasure of our good and heavenly Father, and dreading on the other to bring down on our heads the effects of His wrath, and be deprived of his love for all eternity. This fear of God, to be salutary, should spur us on in the path of virtue; it should excite in our hearts an earnest desire of observing the Commandments, of discharging with exactitude all our duties, and of doing everything with the view of pleasing and propitiating our just but merciful judge. We are not to suppose that in order to gain heaven and escape hell we must be always on our knees, that we must spend the whole day in presence of the Blessed Sacrament, and be continnally wrapped in sublime contemplation. These things are very good in themselves, but in their proper tiuue and place. To most people God has given other duties to fulfil, to some He has given the charge of families, to others the care of the sick, to others the management of business and were they to neglect these duties for the sake of spiritual actions not required of them, so far from pleasing God, they would be acting in direct opposition to His will.

You have only to meditate on heaven and hell, says Father Faber, and you will then be able to judge with knowledge.

I do not ask you to do this only to render you more happy; you will obtain this end in becoming more holy; but I ask it that

Digitized by Google

this meditation may bring you gently and without force, to a more courageous repentance for your sins, and cause you to repent of them with greater interior sincerity. This true interior repentance is the great necessity of the day. I shall be more satisfied with your repentance when you can say with David in perfect simplicity, "I have inclined my heart to observe thy commandments, Lord, in " the hope of the reward." (*Ps.* cxviii. 112. *F. Faber, Spiritual Conferences. Heaven and hell.*)

Purification of the Blessed Virgin.

FEAST, FEBRUARY 2ND.

IF we attentively consider the circumstances of our Lady's purification, as related in the Gospel by St. Luke, we may learn from her conduct on this occasion the most salutary lessons. She is here represented to us as exercising the most exalted virtues—obedience, poverty and humility, and the most unselfish charity.

It was ordained in the Law of Moses that every woman, who had given birth to a son, should be considered unclean for the space of forty days, and during this period should neither touch anything holy, nor approach or enter the Temple or Sanctuary. The term of purification, as it was called, was still longer when it was a daughter that was born. At the end of the appointed time the mother was to present herself at the door of the Tabernacle, where the priest was to pray for her, and she was required to make a certain offering, and thus be purified. (*Levit.* xii.)

We are informed by the Evangelist that, after the Birth of Jesus, Mary, His Mother, faithfully and exactly complied with this law, and accordingly, at the expiration of the forty days, went up to Jerusalem to present herself to the Priest, and make the prescribed offering. In case of rich persons this consisted of a lamb and a turtle dove or young pigeon, but for the poor it was two turtle doves, or two young pigeons—the one for a holocaust, the other for a sin-offering. (*Levit.* xii.) Mention is made by St. Luke of this last offering only, from which we may conclude that Mary presented herself as a poor person, and made her offering

Digitized by Google

accordingly, though she might have easily procured a lamb with the rich presents of the Magi, and thus have made the offering of the wealthier classes.

Here we may remark, in the first place, that Mary was not subject at all to the law of Moses. She, who had conceived by the Holy Ghost, who had brought forth the Incarnate Word without pain, or the least detriment to her Virginity, could not have contracted thereby any kind of defilement or uncleanness; rather, on the contrary, did she become still more pure and holy by such close connection with Him, who is Purity and Holiness Itself. Yet she claimed no exemption on this account, she willingly submitted to all the humiliating Ceremonies of the law, and appeared in the Temple as a sinner requiring purification like the rest of women. Outwardly she seemed subject to the same law as others, for as yet men knew nothing of the high prerogatives of her Virginity and divine Maternity, nor would her profound humility suffer her to publish them to the world.

How far differently do we act, even those of us who glory in styling ourselves the children of this Mother! Whilst she cheerfully submits to a humiliating law, which was not binding on her, fulfilling it in all its details with the greatest exactitude, how often do we refuse to obey those laws, to which we are bound by every title of duty and justice, and which we cannot transgress without incurring the anger of God, and making ourselves liable to the severest chastisements! Is this the conduct that is to approve us to our Mother, and that will entitle us to be called her children? Certainly not. The children of Mary must show themselves faithful and exact in fulfilling all the duties imposed upon them. And in a special manner should this be the case with Tertiaries of St. Francis, since the Rule expressly inculcates obedience to the laws of God and the church. Nor should they rest satisfied with merely performing what is of strict obligation, and what cannot be neglected without committing sin, but should go further, and prove themselves generous and noble-hearted in the service of their heavenly Father, doing all that they can to please Him and promote His divine honour and glory.

Digitized by Google

In the next place, Mary brings with her to the Temple no richer present than two turtle doves—the offering of the poor, from which we see her great love of poverty and humility. We must bear in mind that both she and her husband, St. Joseph, are descendants of the Royal house of David, that Jesus is the Son of the Most High, the King of heaven and earth, and yet no sign of their nobility is to be observed, nothing but poverty and holiness is to be seen around them. Mary, as we have said, might have procured the offering of the rich, but she preferred to appear amongst the poor; she cared not for vain ostentation, and made no pretensions even to that dignity she might have lawfully claimed.

O that the professed children of Mary would take a lesson from their Mother, and become imbued like her with the love of humility, poverty and simplicity! Alas! how many there are now-a-days, who so far from endeavouring to lower themselves in the eyes of men, foolishly pretend to keep up a position much above their real station in life, and what their means will allow, who will spend every farthing of their income on dress and outward show, and perhaps in some cases half starve themselves to be able to keep pace with the latest fashion! Far be such unreasonable conduct from the children of St. Francis, of that poor and humble Saint, who, in imitation of Christ and His Blessed Mother, chose Poverty as his Spouse, and had nothing so much at heart as to see his followers enamoured with it, deeming themselves rich in the possession of this heavenly treasure. He wished them likewise, and taught them by his example, to consider themselves the least of all, and make no pretensions to what they did not possess, often repeating that maxim replete with wisdom, "that a man is just what he is in the sight of God, and nothing more." And in accordance with this teaching he lays down in the Rule of the Third Order that the members should be moderate in food and in clothing, and should avoid luxury and extravagance, which so frequently bring ruin on both soul and body.

Besides coming herself to the Temple, Mary also brought Jesus, her first-born son, in order to present Him to God. This was likewise in compliance with the Mosaic Law, which decreed that the first-born of the male sex should be consecrated to the Lord, and, having

Digitized by Google

been presented on His holy altar, should be redeemed by the parents with a price. (*Exodus* xiii.) Evidently this law was in no way binding on Jesus, not only because He was Himself its Author, but being the Son of God, the King of heaven and earth, He was not liable to any kind of servitude, so as to stand in need of redemption. "For the King's son," says St. Hilary, "to whom the inheritance of the Crown belongs, is exempt from servitude:—much more Christ who was the Redeemer of both our souls and bodies was not subject to any law, by which He was to be Himself redeemed." (*S. Hilar. in Matt. c.* 17.) But Mary, who derived all her own virtues from Jesus, and regulated her actions according to His blessed Will, understood His desire to comply with every injunction of the law, and so she carries Him to the altar, where she presents Him to God, whilst He Himself offers His tender Body as a holocaust to His Father, embracing already by anticipation all the sufferings He had to endure, and the Sacrifice of Himself on the Altar of the Cross. The ransom being paid to the priest, the Divine Babe is restored to the arms of His Mother, who receives Him as a sacred deposit to be watched over and taken care of, till such time as He should again be demanded of her to be immolated for the Redemption of the world. Mary's maternal heart must, no doubt, have rejoiced exceedingly on this occasion at hearing the praises of Jesus from the lips of the holy old Simeon and Anna the prophetess, but at the same time the bitter cup of grief was mingled with her joy, when it was announced that He should meet with contradictions, and that a sword of sorrow should pierce her own soul. At a glance she beheld in their minutest details all the sufferings He should have to undergo, and the shameful and cruel death to which He should be condemned by His enemies. All this, however, she accepted with resignation for the sake of mankind, uniting her will with that of her Divine Son, together with whom from this moment she endured a continual martrydom. How great must have been Mary's sacrifice, and how intense her charity for men, since no object could have been dearer to her maternal heart than Jesus, her only Son, and yet she willingly delivers Him up to suffering and death for the deliverance and salvation of the human race!

Digitized by Google

Should we not then endeavour to do something in order to show our love and gratitude for such a Mother! What she expects of us is to imitate her in accepting patiently all the trials that are sent us by God, and in making some little sacrifices for the welfare of our brethren. In times past the Tertiaries have always distinguished themselves by this spirit of self-sacrifice; they have never hesitated to abandon their own ease and comfort for the sake of the needy and distressed, and have cheerfully put up with all kinds of inconveniences to render them consolation and assistance. This spirit it was that led them, after the example of their holy Patriarch, to establish those innumerable institutions of charity which are still the glory and ornament of Christendom. If therefore we would claim to be the genuine children of St. Francis, we must be animated with the same spirit, and if we act according to it we shall then also have a right to call Mary our Mother.

It is by imitating the Blessed Virgin that we best prove the sincerity of our love and devotedness, and all she desires is to see us faithful like herself in the service of Jesus. Let us take to heart, therefore, the admirable lessons she teaches us at her Purification in the Temple; let us cherish and cultivate her exact obedience, her poverty and profound humility, and her self-sacrificing love of God and her neighbour. Then shall we be entitled to turn to her and say with confidence: "*Show thyself a Mother to us.*"

Gleanings.

(From the Catholic Family Annual, 1883.)

"THE ROSARY PROHIBITED.—Among the penal laws against Catholics in the time of Queen Elizabeth of England was a prohibition of using or even possessing a rosary. But thirty years after the established Protestant services, the rosary was still used openly in Wales. The common people said they could read upon their beads as easily as others in their books, and they made such a clinking with them during the service that a complaint was made that the minister could hardly be heard for the noise!

And in spite of the penalties, confraternities of the most holy Rosary flourished secretly throughout England all through the time of persecution, and aided powerfully to foster the heroic spirit of the faithful in setting at naught the rack, the gibbet and the axe."

THE ROSARY.—The devil makes the Rosary a special subject of temptations, weariness ontempt, and the like. Persevere in it, and it will itself be the chain of your final perseverance.—*Father Faber.*

Digitized by Google

Franciscan Chronicle.

THE BISHOP OF SALFORD ON THE THIRD ORDER

(Continued from our last.)

III.

As to you, beloved brethren of the Clergy, permit us to suggest two reasons why you should become devout followers of St. Francis.

First, you are everywhere the ministers and servants of the poor of Jesus Christ. Your daily occupations among the humble, the sick, and the destitute are such as always stirred the tender heart of the seraphic Father to its depths. Secondly, without endowments, without benefices, without certain income, with all manner of needful and costly Works of charity on your hands, you form most truly in this country a great mendicant order, dependant upon the Providence of God for the relief of your daily wants and for your wonderful undertakings of zeal and charity. Love of the people, the spirit of poverty and dependance upon God, tested oftentimes by the sharpness of actual want, and flattered with but scant recognition or sympathy from men—these are your virtues, these are the evangelical virtues of your ministry. These are the virtues which St. Francis will enable you to perfect, if you study his Life and invoke his spirit—so that, with eyes fully opened to the truth, you may rejoice in the riches of your poverty.

And turning to you, dear children of the laity, whether old or young, rich or poor, married or single, of whichever sex, to you who are "zealous for better gifts" and aspire after a holier life remember that St. Francis called his Third Rule "A way of Perfection."

Pope Benedict XIII., in the Bull *Paterna Sedes*, declares that "the Third Order is, and always has been, holy, meritorious and conformable to Christian perfection; that it is really and actually an *Order*, uniting in one the seculars scattered over the earth with the regulars and those who live in enclosure."

It also, by the extraordinary favour of the Holy See, participates in all the indulgences granted to each and all of the mendicant and non mendicant Orders of the Church.

Digitized by Google

You can easily become instructed, dear children, in the spirit and rules of this Third Order, if you read the books we have recommended to you, and place yourself under the guidance of your Priests. This is what S. Francis himself would recommend you to do. In his last Will and Testament he wrote thus of Priests :—

"Our Lord gave me, and still gives me, such faith in Priests who live according to the Rule of the holy Roman Church, on account of their Orders, that even if they were to persecute me I would still have recourse to them. And if I had the wisdom of Solomon, and found the poorest Priests in the world, I would not preach in their churches against their will. And these I will fear love and honour, as my masters; and I will see no sins in them, because in them I behold the Son of God, and they are my lords." Such was the Seraphic Father's reverence for the priesthood that he would never himself ascend higher than the Order of deacon.

God grant you the humble and loving spirit of St. Francis, and you will then be led on sweetly and joyfully under the guidance of your clergy to the performance of many good works and to a perfect life.

We rejoice, dear Rev. Brethren and Children in Jesus Christ, to have been directed by the Holy Father to thus address you. For over five and twenty years we have been a Tertiary; we made our preparation for the Priesthood in a Franciscan Convent, were ordained by a Franciscan Bishop, and said one of our first three Masses upon the sacred height of Mont Alvernia. Again and again we have visited Assisi, always drawn thither by the sense of contrast between St. Francis and the world. This time two years ago we spent a week at his Shrine, surrounded by the old-world simplicity and poverty of Assisi and the *Carceri* on the mountain side, and by the memories of the Church of Our Lady of the Angels in the plains. And as we prayed God to save our beloved flock from the corruption of the world, and contemplated the condition of our times, we asked ourself whether the spirit of this great popular leader was really dead, and whether he still had not a saving mission to modern society. The answer to this question is contained in the Encyclical Letter of Pope Leo XIII.

Digitized by Google

May the knowledge of God, the charity of Jesus Christ, and the grace of the Holy Spirit, more and more abound in your souls. Amen.

Given at Salford on the Feast of St. Francis, and directed to be read and circulated in the Churches of the Diocese, the Sunday after its reception.

✠HERBERT, BISHOP OF SALFORD.
C. J. GADD, SECRETARY.

LIVERPOOL.—The Brothers of the Congregation of the Third Order, established at St. Francis Xavier's, Salisbury Street, held their usual monthly meeting, on Monday Evening, Dec. 4th, 1882. They met to welcome the Right Honourable The Earl of Denbigh, (in religion Brother Francis) who came to visit them for the first time. After the Right Honourable Earl had been introduced by the Rev. Director a very appropriate address was read and a handsomely bound volume of the lives of the Four Saints lately canonized was presented to him, not so much for its intrinsic value as to express the feelings of their hearts and as a memorial of the happy occasion. The Earl of Denbigh, (Brother Francis,) made a very suitable reply and amongst other things said that he felt proud of being amongst them that evening, as a Brother and a Son of St. Francis, and he hoped that he would prove himself worthy of the great honour they had conferred upon him by enrolling him as a member of the Congregation of Tertiaries, established at St. Francis Xavier's. After a few concluding remarks from the Rev. Director, the meeting terminated.

On Sunday, Jan. 7th, 1883, the Brothers of St. Francis Xavier's Congregation held their usual monthly meeting. After reciting the office, two new members were received. Several others are preparing for reception.

On Sunday, Jan. 11th, 1883, the Sisters of the Congregation, established at St. Francis Xavier's, held their monthly meeting. The attendance, as usual, was good.

N.B.—Owing to the late arrival of several accounts for the Chronicle we are reluctantly obliged to hold them over for next number.

Digitized by Google

QUESTIONS AND ANSWERS APPERTAINING TO THE THIRD ORDER.

MANY Tertiaries have recently put to us the following questions:—

First. How many times a year are we entitled to the Papal Benediction, since the recent decree of His Holiness the Pope?

Second. For Tertiaries, who can neither say the Divine Office, nor that of Our Blessed Lady, what prayers are *usually prescribed*?

Third. Is the "Franciscan Rosary" the same as the "Bead Office" of Tertiaries; and in what book may an explanation of the former be found?

ANSWERS.

First. As *Tertiaries* the same number of times as prior to the issuing of the decree (a full explanation of the latter will shortly appear in the Annals).

Second. "The Bead Office," consisting of fifty-four "Paters" (Our Fathers) with Gloria, &c., (Glory be to the Father, &c.,) after each "Pater."

As the "Our Fathers" are substituted for the Divine Office, 12 are said for *Matins* and *Lauds*, and 7 for each of the other Canonical Hours, viz, : *Prime*, *Terce*, *Sext*, *None*, *Vespers* and *Compline*.

N.B.—The *Creed* is also prescribed at Prime and Compline, as also the *Psalm* Miserere, but in place of these, three extra "*Paters*" for the convenience of the Tertiaries are usually given.

Third. (1) No—see answer to No. 2.—(2) For the information of the many, we purpose giving in our next number—The Historical account of the Franciscan Rosary—the Method of saying it and the spiritual advantages to be derived therefrom.

Obituary.

ANNIVERSARIES.

The Charitable prayers of our Readers are earnestly requested for the following, whose anniversaries occur about this time :—

His late Holiness Pope Pius IX, member of the Third Order
The Very Rev. F. Canon Oakley, " " "
The Rev. F. Geraghty, " " "
The Rev. F. Neil Crispin, " " "

Digitized by Google

Franciscan Annals.

SUB TUUM PRÆSIDIUM CONFUGIMUS, SANCTA DEI GENITRIX NOSTRAS DEPRECATIONES NE DESPICIAS IN NECESSITATIBUS NOSTRIS, SED A PERICULIS CUNCTIS LIBERA NOS SEMPER, VIRGO GLORIOSA ET BENEDICTA.

VIRGO IMMACULATA, ORA PRO NOBIS.

VOL. VII.—NO. 75. MARCH, 1883. PRICE 4D.

APPROBATION OF THE LORD BISHOP OF THE DIOCESE.

BROOK HOUSE, CLAPHAM COMMON, S.W.

DEC. 27TH, 1882.

We have much pleasure in recommending to the Faithful of our Diocese, "The Franciscan Annals and Monthly Record of the Third Order," published at East Dulwich under the care of the Rev. CAPUCHIN FATHERS.

✠ ROBERT. C.S.S.R.
Bishop of Southwark.

St. Joseph,

FEAST, MARCH 19th.

AS the month of March is dedicated to S. Joseph, the Foster Father of our Lord Jesus Christ, Spouse of the Immaculate Mother of God—and Protector of the Universal Church; we think we cannot do better for the satisfaction and edification of our readers than to reproduce in this months number an article written by the Lord Bishop of Salford, on this great Saint.

The BISHOP commences by asking:—

"WHO IS S. JOSEPH?"

Joseph, the son of the Patriarch Jacob, was the figure of S. JOSEPH, the son of another Jacob: "Jacob begot Joseph, the husband of Mary, of whom was born JESUS, who is called the CHRIST. (*Matt.* i.)

Digitized by Google

What was truly said of the first Joseph, as to his future, and as to his goodness, his chastity, his patience, his wisdom, his influence with the king, his power over the people, and his love for his brethren, is verified much more perfectly, even to this day, in the second JOSEPH.

Of old it was said to the needy and suffering people in the kingdom of Egypt: "Go to Joseph, and do all that he shall say to you." (*Gen.* xli.)

The same is now said by the Sovereign Pontiff to all needy and suffering people in the kingdom of the Church—"GO TO JOSEPH."

If you labour for your bread; if you have a family to support; if you endure privation and suffering; if your heart is searched by trials at home; if you are assailed by some importunate temptation; if your faith is sorely tested, and your hope seems lost in darkness and disappointment; if you have yet to learn to love and serve Jesus and Mary as you ought, JOSEPH—the Head of the House, the Husband of Mary, the nursing Father of Jesus—JOSEPH is your model, your teacher, and your father. Truly, in all things, S. JOSEPH is the people's friend.

But once more you ask:

WHO IS S. JOSEPH?

He is the adopted father of the GOD-MAN: *S. Luke*

He is the most faithful coadjutor of the incarnation: *S. Bernard.*

He is one whose office belongs to the order of the hypostatic Union: *Suarez.*

He is the Lord and Master of the Holy Family: *S. Bernardine.*

He is the only one found worthy among men to be the spouse of MARY: *S. Greg.*

He is the consoler of MARY in her sorrows and trials: *S. Bernard*

He is the Saviour of the life of the Infant Jesus: *S. Matt.*

He is the Saviour of the honour of His Mother: *S. Jerome.*

He is the man who lived 30 years with JESUS and MARY

He is the man more beloved by JESUS and MARY than all other creatures: *S. Isidore.*

He is third person of the earthly Trinity: *Gerson.*

He is the model and image of apostolic men: *S. Hilary.*

He is more an angel than a man in conduct: *a Lapide.*

Digitized by Google

He is the model of priests and superiors : *Albertus Mag.*

He is the master of prayer and of the interior life : *S. Teresa Lallemant.*

He is the guardian of chastity, and honor of virginity : *S. Augustine.*

He is the leader in the great procession of the afflicted : *Avila.*

He is the patron of the married state : *Paul de Pal.*

He is the procurator of the Church of God : *In parv. off. S. Jos.*

He is the patron of a happy death : *S. Alphonsus.*

He is the patron of the Catholic Church : *Decree S.C.R.*

WHO IS S. JOSEPH ?

S. Teresa shall tell us ; listen to her words ; she is giving the experience of her own life :

" I took for my Patron and Lord the glorious S. JOSEPH, and recommended myself earnestly to him. I saw clearly that this my Father and Lord delivered me out of this, and other troubles of greater importance, touching my honour and my soul. He rendered me greater services than I knew how to ask for. I cannot call to mind that I have at any time asked him for anything which he has not granted ; and I am filled with amazement when I consider the great favours God has granted me through this blessed Saint, and the dangers from which he has delivered me, both of body and soul.

" To other Saints Our Lord seems to have given grace to succour men in some special necessity ; but to this glorious Saint, I know it by experience, He has given the grace to help us in all things. Our Lord would have us to understand that as He was subject to JOSEPH on earth (S. JOSEPH bearing the title of His father, and being His guardian, could command Him), so now Our Lord in heaven grants all his petitions.

" I have asked others to recommend themselves to S. JOSEPH, and they too know the same thing by experience.

" I used to keep his feast with all the solemnity I could.

" Would that I could persuade all men to be devout to this glorious Saint ; for I know by long experience what blessings he can obtain for us from God. I have never known anyone who was really devout to him, and who honoured him by particular services

Digitized by Google

who did not visibly grow more and more in virtue: for he helps in a special way those souls who commend themselves to him. It is now some years since I have always on his feast asked him for something, and I always have it. If the petition be in any way amiss, he directs it aright for my greater good.

"If I were a person who had authority to write, it would be a pleasure to me to be diffusive in speaking most minutely of the graces which this glorious Saint has obtained for me and for others. But I ask for the love of God that he who does not believe me will make the trial for himself—when he will find out by experience the great good that results from commending oneself to this glorious Patriarch and in being devout to him.

"Those who give themselves to prayer should in a special manner always have great devotion to S. JOSEPH; for I know not how any man can think of the Queen of Angels, during the time that she suffered so much with the Infant JESUS, without giving thanks to JOSEPH for the services he rendered them then. He who cannot find anyone to teach him how to pray, let him take this glorious Saint for his master, and he will not wander out of the way."—*S. Teresa's Life, by herself, c. vi.*

"GO, *then to* JOSEPH, *and do all that he shall say to you*:"

Go to JOSEPH, and obey him as JESUS and MARY obeyed him;
Go to JOSEPH, and speak to him as They spoke to him;
Go to JOSEPH, and consult him as They consulted him;
Go to JOSEPH, and honour him as They honoured him;
Go to JOSEPH, and be grateful to him as They were grateful to him;
Go to JOSEPH, and love him as They loved him, and as They love him still.

However much you love JOSEPH, your love will always fall short of the extraordinary love which JESUS and MARY bore to him. On the other hand, the love of JOSEPH necessarily leads us to JESUS and MARY. He was the first Christian to whom it was said, "Take the Child and His Mother." This led a Father of the Church to say, "You will always find JESUS with MARY and JOSEPH."

✠ HERBERT,
BISHOP OF SALFORD.

To the above from the pen of the learned Bishop, we beg to add a few words on the devotion of Franciscans to this chosen one of God.

Digitized by Google

Religious Orders from time immemorial have ever held S. JOSEPH in profound esteem and veneration, and sought at all times to propagate a tender devotion to him.

Nor have the children of S. FRANCIS been backward in doing honour to the Foster Father of our LORD; for, from the very foundation of the Order, S. JOSEPH has been regarded by them with filial devotion.

In the year 1399, the General Chapter of the Order decreed that a feast in his honour should be annually kept by the whole order.

S. Bernardine of Sienna (one of the most renowned sons of S. Francis) wrote several works in praise of the Saint, setting forth the reasons why he should receive from the faithful a special homage.

S. Peter of Alcantara in his great work of reform dedicated his labours and foundations to S. JOSEPH, with the happy results so well known. And later on towards the year 1550 the Franciscans, led by the spirit of God to revive the primitive rule of S. Francis, took S. JOSEPH as their patron, and dedicated all their labours to him. These children of S. Francis received the name of Franciscan Capuchin Friars, and the success that attended their work was so great that in all parts of the world they speedily became known—and have ever since been a numerous world-spread body.

Following the teaching of their Order the "Tertiaries" have done their utmost at all times to honour S. JOSEPH, and have placed their foundations and works under his patronage A book might be written giving instances of his signal aid to these among his clients —but we will select one instance only—and that taken from the *Franciscan Legends.*

The Venerable Cecile of Milan was held in great repute by the people of the town in which she lived. Among her other devotions she was known to practice daily several pious works in honour of S. JOSEPH.

With much confidence the Tertiaries and others looked up to her as an example, and several pious persons desirous of going on Pilgrimage to Notre Dame de Trapani in Sicily sought her company in quality of guide.

Having performed the pious duty for which the journey had been made, the party after some days prepared to return home. For which

Digitized by Google

purpose arrangements had been made for their passage in a ship then lying near Palermo. But when the pilgrims arrived there, they found the ship had put to sea without them. Night falling, a heavy storm raging, and being so far from the town—the pious travellers began to dread the hardships of a long night in the open air—but not so the good Tertiary—She immediately had recourse to S. JOSEPH, and having begged his protection and aid, tried her best to give comfort and confidence to her companions. While doing so an old man with a young boy suddenly came in view. With much sympathy for their condition, the unexpected visitor asked if he could help them, and said if they would tell him where in Palermo they could find friends—he and the boy would lead them and carry their parcels for them. Overjoyed, the good Sister of S. Francis replied—In the street of S. JOSEPH we have friends,—to which the venerable man rejoined—I also live in that street and will conduct you thither. With joyful hearts the party set forth and duly arrived at their destination.

Full of gratitude, they were about to offer their heartfelt thanks to their generous deliverers, but they had disappeared and were nowhere to be found.

Recalling to mind that S. JOSEPH had been appealed to in their distress, they one and all were led to believe that it was S. JOSEPH himself and the Divine Infant, who had befriended them so mysteriously.

And it was from this circumstance, and similar ones that the learned "Eckins" writing on S. JOSEPH says—

"All those who have long journeys to undertake, perils to encounter, and dangerous lands to traverse, should place themselves under the protection of S. JOSEPH, and from him beg the protection, prudence, and security they may need.

INVOCATION TO S. JOSEPH:

Obtain for us O JOSEPH, the grace to lead a blameless life, and may it be ever secure under thy protection.

Indulgence for reciting the above with a contrite heart.

300 days, once each day. *Sac. C.R.*

Digitized by Google

Dante and St. Francis.

(Continued.)

THE other characteristic virtue of S. Francis, whereby he endeavoured to stem the growth of disorder and strife in the XIII. century, was holy humility—submission to authority.

Humility consists in the knowledge of God and of ourselves, and in being constantly actuated by that knowledge in everything we do. Our blessed Lord Himself was the divine model of all virtues, but especially of humility; for He expressly tells us: "Learn of Me, because I am meek and *humble* of heart." Our holy Patriarch being the most perfect imitator of Jesus Christ, learned from Him how to be humble, how to practice that beautiful virtue of humility which is the foundation and ornament of all other virtues. The infinite goodness of Jesus in becoming Incarnate for our sake—His wonderful charity and condescension, even towards those who looked scornfully on Him—the folly of being puffed up with pride, vanity and self-complacency on account of the empty praises of a flattering world—all these were for S. Francis so many powerful motives for humility and self-abasement; and, looking at himself, not through the magnifying glasses of self-love, but as he really was before God, he used to say to his brethren: "What a man is in the sight of God, that he is and no more." So that, after his fond and almost passionate attachment to holy poverty, there is hardly anything in his life more prominently striking than his love of humility and self-abjection, and this notwithstanding that people of all ranks and conditions looked upon him as a Saint, and flocked to him for help and guidance. It was through humility that he would not become a priest, and that he remained always a deacon. And so indifferent was he to the honour shown to him, and so disregardful of the praises and applause of men, that one day, as he was preaching in a poor village in Italy, seeing that the people, filled with admiration at his zeal and fervour, began to praise his virtue and sanctity, he said to his companions: "Let us depart from this place; we have nothing to gain by the honours these good people pay us. Let us go elsewhere to seek the contempt of men, because that is more profitable to us."

Digitized by Google

On another occasion Brother Masseo, one of his first companions, met him as he was coming in from the wood near Portiuncula, where the Saint had been praying for several days. Surrounded as he was by a great crowd, the brother cried out to him: "Why, Father, why you, more than anybody else? S. Francis asked him, what he meant. "Why," replied Brother Masseo, "does every one honour you, follow you and imitate you? All desire to hear and see you, and hasten to obey you. Why is this? You are not handsome, nor elegant; you have very little wisdom or science; you are not of noble birth. Why then does all the world come to you, and run after you?" When the servant of God heard these words, he remained some time with his eyes raised to heaven, and his mind fixed on God. Then coming to himself he knelt down, and, with great fervour and impetuosity of spirit, said to the brother: "Do you wish to know, why this is to me? This happens to me through the will of the Omnipotent God, who sees alike the good and the bad. The most holy eyes of God saw that there was no greater sinner on earth than myself, no one so foolish among men, no one viler among creatures; and therefore He chose me above others as His instrument, to undertake and accomplish His wonderful work upon earth. For God always chooses the foolish things of the world to confound the wise, and the vilest, weakest and most contemptible things of the world, to destroy the strongest and to confound the greatest and most noble; that all may know that the sublimity of virtue comes from God and not from creatures; so that he who glories may glory in the Lord, and that God alone may be glorified for ever." (1 Cor. i.) When Brother Masseo heard these words, he threw himself at the feet of his beloved Father, and from the humility of his words he understood the lowliness of his soul. From these and other remarkable examples, which occur to us in perusing the life of our holy Father, one would think, that a kind of holy struggle was going on between God and His devout servant, to see which of the two would be outdone in generosity. S. Francis humbles himself before God in every possible way; he does nothing and seeks for nothing, except what tends to the honour and glory of His divine Majesty. God, on the other hand, who "resisteth the proud and giveth His grace to the humble," does not

Digitized by Google

cease to shower down upon S. Francis His choicest graces and blessings. Thus the very Stigmata of our Lord's Passion are miraculously imprinted in his mortal body: birds and animals of every species are obedient to his voice: the very sight of the most insignificant of God's creatures—a beautiful flower—the song of a bird—the bleating of a lamb, is enough to raise his thoughts to God and cause him to remain for hours together absorbed in contemplating His infinite goodness. So that, independently of his personal holiness, it may be doubted whether there was ever another Saint to whom Almighty God gave such complete empire over irrational beings. And the Seraphic Doctor, S. Bonaventure, tells us the secret—gives us the reason for so many striking examples of S. Francis' power over nature: "All creatures, he says," submitted to S. Francis, because S. Francis had entirely subdued his body to his soul, and his soul to Almighty God."

But, if S. Francis admired, loved and even blessed inanimate beings, because they are the work of God's hands, he loved much better and revered far more the representatives of God on earth—the Pope and Bishops and Priests of the Church—the ministers of that holy, Roman Catholic Church, which, he said, was the Mother and Mistress of all other churches. Such indeed was the respect and deep regard he had for God's anointed that he declared he would sooner kiss the foot of a priest, than that of an angel. Saint Francis may be truly called the "*Vir Catholicus*" *par excellence*, for such he really was. His ideas, feelings, actions and behaviour, at all times and everywhere revealed this profound respect and deep love for the Catholic Church. In the beginning of his Rule, as the head of the whole Order, he vows obedience and reverence to the Pope and the Roman Church; and in the end of it, he commands that his children should have one of the Cardinals as their protector; in order that, being always subject and submissive at the feet of Holy Church, they may observe *poverty* and *humility*, and the holy Gospel of our Lord Jesus Christ, which they have faithfully promised. The said rule, having been given to him by our Saviour Himself, he applied to the Pope to have it confirmed; although in those days it was not strictly necessary. Again, he asked leave from the Pope to preach to the infidels, as well as to those, who already were of the

Digitized by Google

household of the faith; although he knew by revelation that God had called him to the Apostolic ministry. In the first Rule he wrote there is a special chapter ordering that all his brethren should be Catholics, and live and speak in a Catholic manner ; and if any of them departed in any way from the Catholic way of living, they were to be expelled from his Order. And in the Rule of the Tertiaries, there is nothing that he recommends to them so earnestly as love and reverence for the Holy See. Lastly, when he came to die, he did not leave silver or gold for his children's inheritance, but he told them that the Lord had called them to labour for the faith, and to help the Prelates of His Holy Church, not only by preaching and self-sacrifice, but also by the sweet odour of their life, of *poverty* and *humility*. Now, whether and how far, the children of S. Francis have carried out the command and wish of their Father, perhaps it is not for us to say ; but this we know, and will add that *the wonderful success* which crowned S. Francis' undertakings for the good of the Church, and the salvation of souls, is mainly due to his spirit of *poverty*, *humility*, and *attachment to the Holy See.* Hence it was not without reason that Dante, the greatest of all Italian poets, and a member of the Third Order, should have compared him to, and even called him *"another sun which rose upon the earth,"* and which by the rays and influence of its light, benefited the world at a time when, humanly speaking, the powers of darkness seemed almost to prevail against the Church. An illustrious pen of this country, a few years ago , wrote the following striking words : "If the world had grown cold in the day of S. Francis, it is, we fear, colder in ours ; and if his fervour, *poverty*, *humility*, and love to God and man, and to all the works of God, were needed then, they are more needed now, when luxury, intellectual vain glory, and the "pride of life" have so far banished God from society, science, and the souls of men. The world was converted by the *humility*, *poverty*, and *charity* of Jesus in the beginning," and we may also add in the times of S. Francis, " and it will be converted by nothing else at this day," Let us then hope that the spirit of our holy Patriarch may again fill the hearts of men, and especially of those, who can call upon him by the sweet name of Father, so that the militant Spouse of our Saviour may find them now, and in future, what she always found them in days gone by—faithful labourers in the vineyard of the Lord !

(The End.)

Digitized by Google

Flowers of S. Francis.

(Continued.)

CHAPTER VI.

HOW S. FRANCIS, WHEN ABOUT TO DIE, BLESSED THE HOLY BROTHER BERNARDO, AND NAMED HIM VICAR OF THE ORDER.

THE holiness of Brother Bernardo shone forth so brightly, that S. Francis held him in great reverence, and was often heard to praise him. One day, as S. Francis was in prayer, it was revealed to him by God that Brother Bernardo, by divine permission, would sustain many painful combats with the devil. S. Francis felt great compassion for Brother Bernardo, for he loved him as a son; he wept and prayed for many days, imploring the Lord Jesus Christ to give him the victory over the evil one. As he was praying thus devoutly, the Lord answered his prayer, and said to him, "Fear not, Francis, for all the temptations which will assail Brother Bernardo are permitted by God, to increase his virtue and acquire for him a crown of merits; finally, he will gain the victory over all his enemies, because he is one of the ministers of the kingdom of heaven." This answer to prayer filled S. Francis with joy; he thanked God; and Brother Bernardo from that moment became even dearer to S. Francis than before, and many proofs of affection did he give him, not only during his life, but more especially at the hour of his death. When S. Francis was about to leave this world, surrounded, like the holy prophet Jacob, by his devoted sons, all grieving at the departure of such a beloved father, he thus addressed them: "Where is my first-born son? let him come to me, that my soul may bless him before I die." Then Brother Bernardo said in an under voice to Brother Elias, who was vicar of the Order at that time, "Go to the right side of the saint, that he may bless thee;" and Brother Elias placed himself on the right side of S. Francis, who had lost his sight through much weeping; and the saint, having put his right hand on the head of Brother Elias, said, "This is not the head of my first-born, Brother Bernardo." Then Brother Bernardo placed himself on the left side of S. Francis, who crossed his arms in the form of a cross, putting his right hand on the head of

Digitized by Google

Brother Bernardo and his left on that of Brother Elias, and said to Brother Bernardo, "God, the father of our Lord Jesus Christ, bless thee with every spiritual and celestial blessing, for thou art my first-born son in God, chosen in this Order to set an example of every virtue, and to follow Christ in evangelical poverty; for thou not only gavest all thy possessions and distributed them freely and liberally to the poor, but thou didst likewise make an offer of thyself to God in this Order as a sacrifice of love; blessed be thou, then, by our Saviour Jesus Christ and by me His poor servant with eternal blessings, both when thou goest out and when thou comest in, both when thou wakest and when thou sleepest, both living and dying; he that blesseth thee shall be blessed, and he that curseth thee shall not go unpunished. Thou shalt be at the head of all thy brothers, and every one of thy commands the Brothers shall obey. I give thee power to receive into this Order whomsoever thou willest; no brother shall rule over thee. Thou art free to go where thou willest, and to remain where it pleaseth thee best." After the death of S. Francis, the brothers loved and revered Brother Bernardo as their father. When it was his turn to die, many brothers came from all parts of the world to take leave of him; amongst them was the angelic Brother Egidio, who when he saw Brother Bernardo exclaimed, with great joy, "Sursum corda! Brother Bernardo, Sursum corda!" and Brother Bernardo ordered secretly one of the brothers to prepare for Brother Egidio a place meet for contemplation, and it was done even as he ordered. When the last hour of Brother Bernardo was arrived, he begged to be raised in his bed, and thus addressed the brothers who surrounded him: "Beloved brothers, I have not many words to say to you; but I wish you to consider, that as the religious order which has been my choice has been yours also, the hour which is now come for me will come for you also; and this I find in my soul to tell you, that for a thousand worlds I would not have served another Lord than our Saviour Jesus Christ. Now I accuse myself before my Saviour and before you all of every offence I have committed; and I pray you, my dear brothers, to love one another." After having said these words, and given other good advice, he lay down on his bed; his face beamed with joy and shone with celestial brightness, of which all the brothers were witnesses. In that moment of ecstasy his holy soul, crowned with glory, passed from the present life to the beatific life of the angels.

Digitized by Google

CONFERENCES ON THE
Rule of the Third Order.

CHAPTER VIII.

ON THE PARDON OF INJURIES.

THE last two Conferences have shown to us how earnestly our Seraphic Father desires that his children should be as brethren united together in the peace of Jesus Christ. But it may and does happen that peace and brotherly love are disturbed by those who, following the suggestions of inordinate self-love, injure and wrong their brethren, whence anger, strife, aversion, rancour, ill-will and all uncharitableness. It were as well therefore to call attention to a further clause of the same chapter of the Rule, wherein the saintly law-giver enjoins on us in such cases to restore peace and mutual concord as soon as possible. In other words, he desires his children to forgive all injuries whatsoever, and to purge their hearts from all hatred and rancour. Such a precept will surely not seem strange to any member of the Third Order, seeing that it is a plain, strict, universal, and most just commandment of the Holy Gospel.

In his First Epistle, the Blessed Divine contrasts the two main springs of human life and conduct, 'the love of the Father', and 'the love of the world,' which latter branches out into the three inordinate desires he designates as "the lust of the flesh, the lust of the eyes, and the pride of life," or worldly ambition, as some of the holy Fathers have rendered these last words. If we know ourselves at all, we cannot but be aware that these three lusts are waging continual war against the Kingdom of God within us. We are all conscious of that deep rooted impulse urging us to raise ourselves over the heads of our brethren. This is what S. John means by 'the pride of life.' Hence are we naturally brought to look with an evil eye on those who offend us, to hold them in detestation, to repay them with interest, so as to restore that superiority over them we deem to belong to us of right. Paganism, which ended by deifying our lusts and vices, far from seeing any harm herein, regarded the hatred of enemies and revenge as noble and manly sentiments. But Christ

Digitized by Google

who came to heal the infirmities of human nature, has by His most salutary teaching applied a remedy to this disease. He reminds us that all men without distinction, without exception, are children of one Heavenly Father, and so are brethren, and on this ground He commands each one to love his neighbour. This implies the duty of not hating, but loving even those who do us wrong. Knowing, as He did, what was in man, the Divine Law-giver shuts out the exception our self-love was sure to make, by the direct command to love our enemies. "You have heard that it has been said: Thou shalt love thy neighbour, and hate thine enemy. But I say to you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that oppress and persecute you." (*S. Matt.* v. 43, 44.) Search the Holy Gospels in their every page, and you will find no duty laid down so plainly, so emphatically, and so generally to the exclusion of every exception. No commentary is needed here, the words speak for themselves, nor could the Redeemer express His will more plainly. You have been wronged, insulted, outraged by one from whom you had a right to expect gratitude. The spirit of the world, and self-love, if you hearken to them, will tell you that such a one has no longer any claim to your good will, that you should keep him at a distance, that, if opportunity serve, it is but just to vent on him your anger, and to repay him in his own coin. But, if the Gospel be the gladsome message of the God of Truth, such suggestions are false, as in the school of the Master we are expressly taught how to deal with each and every one of those who harm us, in these words: "Love your enemies." To shut the door against any explaining away of this precept, Christ, as we have seen, tells us in full detail all that it implies, and forbids us to withhold our benefactions from our enemies in need, or to exclude them rom our prayers. We may thus see that He is not here speaking of a mere feeling of soreness, which we cannot at all times control, but of a steadfast will to do them good, to seek their welfare, in a word, of love in the true sense of the word. We may now judge of the worth of those protestations certain Christians are wont to make, who pardon their enemies, yes, and with all their hearts, but for all that, keep sulky silence in their presence, avoid their company, take no notice of, or return not their civilities, lose no oppor-

Digitized by Google

tunity of rehearsing their own wrongs, and of speaking evil of the doers, nurse the recollection of the bad turn done to them, and gloat with malicious pleasure over their chances imaginary or otherwise of taking vengeance. Such conduct, if the words of Christ have any meaning, is in direct opposition to His command, and though these good people may manage to deceive themselves, they cannot be accounted His disciples and followers. The command of Christ extends to all our enemies without exception. The Gospel teaching is given for the healing of human nature. Now, human nature includes all men, and so too does this precept we are now concerned with. "He excepts no man, when He tells us to love our enemies," says S. Augustine. (On Christian Doctrine, B.K.L.) Now it is a maxim of law given among the Rules of Law in the Sixth Book of the Decretals, that, "where the law makes no distinction, neither should we make any." To preclude every exception and distinction, Christ, as we have seen, explains what he means by "enemies," and expressly mentions those whose enmity is hardest to bear, those that hate us, persecute and use us despitefully. This disposes at once of the exception made on account of the grievousness of the offence. There is no loop hole for such an exception. Whatever we have suffered, be it in purse, honour, or character the Christian duty of pardon includes all these cases. Turn it over as we may, the precept can be made to bear no other meaning. We may now see that it will not do to indulge in self-delusion ; the more so as the Commandment is backed by a most severe sanction. The Master who will one day be our Judge, says, "If you forgive not men their trespasses neither will your heavenly Father forgive your trespasses." (*S. Matt.* vii. 15.) No words could better express the importance and strictness of the obligation He lays upon us. We all of us need forgiveness, for as S. John declares : "If we say that we have no sin, we deceive ourselves and the truth is not in us." (*John* i, 8.) We need but cast a glance within to be convinced of the truth of these words. Nay, more, how many of us in calling to mind the story of bygone years as we have written it in the Book of God's Judgment, must needs shrink with disgust and horror at the black catalogue of our sins and abominations, and tremble at the thought of the account we will soon have to give. Our sins we may not deny, but what about their forgiveness ? There

Digitized by Google

is one token by which we may judge that the past as we have shaped it, is cast behind God's back: if we withhold not from our neighbour mercy and forgiveness, if for God's sake we bear patiently with them that offend us, and meet repeated wrong with repeated kindness, if we lay our hearts, before God that He may purge them of all bitterness, if we do good to, and pray for our enemies, we may cherish the blessed assurance that our heavenly Father will deal mercifully with us, and that our sins are blotted out by the Blood of the Cross. But woe to us, if on the contrary we follow the bent of our fallen nature! We have then to look but for strict justice, and to be cast off by God. Of this there can be no question, as He repeatedly declares that He will not forgive the unforgiving, that the measure of our dealings with our fellows will be that of His dealings with us, *(S. Luke* vi. 38*)*, and denounces "Judgment without mercy to him that has shown no mercy," *(S. James* ii. 13.*)* "Thus" says S. Augustine (Sermon 61 for the season), "it rests with us to settle how we are to be judged by God. But I must own that I cannot understand how anyone can have the face to crave pardon and pity at the judgment seat of Christ, who, despite His express commands, refuses to forgive and to show mercy to his enemies."

Lastly. This commandment is fair and reasonable. For if God bears so patiently, deals so mercifully with us, His spotless holiness with our abominations, He may surely require of us to deal in like manner with the faults and shortcomings of our brethren. He whose blessed Lips uttered this precept, God though he is, drank to the dregs the cup of human sorrow, shrunk from no ignominy, or shame, to make us sons of God, and we wretched creatures, full of misery and sin will stick at bearing insults and wrongs, at forgiving those who inflict them, and that too, when it so often happens that a great deal of the malice and injustice we impute to them exists but in our imagination! Granting that our judgments on this point need no revision, what we should hate is the sin, the fault from which we suffer, not our offending brother, created as he is after God's image, and redeemed by the Blood of Christ, whose soul equally with yours, is made for a sublime and everlasting destiny. Instead of hatred, pity should be your feeling, for the more grievous his offence against you, the greater his sin, and the harm he has

Digitized by Google

thereby done to himself, a harm which cannot be compared with what he has made you suffer, as yours is but temporal, while the consequences to him of his action extend to eternity. This obviously implies that the duty of Christian forgiveness does not oblige us to blunt or blind our moral sense, or forbid us to pass a just judgment on the wrongs we may suffer, it aims at but excluding the exaggerations of wounded self-love, at bringing us to regard our personal injuries with the same calm as if another, not we, were the sufferer, a frame of mind in which it becomes easy to forego revenge, or the desire thereof. The importance of this commandment to the peace of families and of communities needs not to be insisted upon. For who is there amongst us who has not given offence? But what would become of human society, of the harmony of the domestic hearth, were it permitted to return hate for hate, injury for injury? The history of pagan races will help us to answer this question, and we may see what comes of it in savage tribes where the forgiveness of injuries is unknown.

S. Francis realized the importance of this precept, when he enjoined on his children of the Third Order to restore as soon as possible fraternal peace, if, by any chance, it had been disturbed. The living image of the Saviour, he aimed, in union with and through Jesus Christ, at establishing peace and concord in the human family, that even here below it might prefigure the peace and concord of those blessed ones who ever see the face of Him who is eternal Peace, substantial Love.

The importance and difficulties of this subject have led us further than we intended, but the right understanding and the due practice of the teaching we have set forth cannot fail to secure the blessings of fraternal peace, and, despite occasional interruptions, prevent it from wholly disappearing.

Franciscan Works and Devotions.

II.—DEVOTION TO THE POPE.—*(Continued.)*

THE Pope, without waiting for the third sitting of the Council, assembled the Fathers at an extraordinary session, at which he officiated pontifically. At the Gospel of the mass, Saint Bona-

Digitized by Google

venture preached from the text of Baruch I. "*Arise, O Jerusalem, and stand on high, and look about towards the east, and behold thy children gathered together from the rising to the setting sun.*" Then he read the letters of Jerome and of Bonnegrace, and the Pope commanded great preparation to be made for the reception of the ambassadors and the Greek bishops.

On the 29th. of June, the Pope solemnly officiated in the presence of the Orientals already arrived, and S. Bonaventure again preached on the union of the two churches and the purity of the Roman faith. The Latin Fathers then sang the Nicene Creed. After this the Orientals chanted it in Greek, with Friar-Minor Jean de Constantinople and the Dominican Merbecca, repeating the Filioque three times, to mark their faith in the procession of the Holy Ghost. Finally, the fourth session, fixed for the 6th of June, was intended to cement the union. After the Pope had given an exposition of the negotiations he had had with such a happy result, the Greeks declared upon the Holy Gospel the Roman faith and submission to the Pope. The Pope then intoned the *Te Deum*, his dearest wish being accomplished. S. Bonaventure had fulfilled the mission for which he appeared to have been reserved; on the evening of this memorable day he fell sick, and nine days after he expired, surrounded by his weeping brethren. The Pope, hearing of his death, exclaimed that a pillar of the Church had fallen; the Greeks wept for the man whose gentle piety had won, as much as his gentle knowledge had subdued, them. The Pope had given him Extreme Unction, and officiated at his funeral, at which all the Fathers of the Council, numbering more than one thousand, assisted; thus the humble Friar-Minor had the most solemn obsequies ever seen. After desiring all the priests of the Catholic world to celebrate a mass for the soul of the Saint, the Sovereign Pontiff declared the Council closed, and the ambassadors returned to Asia. But, alas! some years later, Paleologus, faithless to his oath, again plunged the empire into schism. For more than half a century all hope of a return to union appeared lost. But in 1339, a Franciscan Tertiary, Jeanne de Savoie, ascended the throne of Constantinople. Seconded by her confessor, Brother Gratia Arnauld, of the province of Aquitaine, she induced her husband, the Emperor Ardronicus, to write to Pope

Digitized by Google

John XXII. for the union of the two Churches. The Pope turned his eyes upon F. Gerard, who was then General of the order. But death rendered this first step unfruitful.

After the death of Ardronicus, there was nothing dearer to the heart of Jeanne de Savoie than to bring up her son, John Paleologus, in the faith and obedience of the Roman Church. She therefore sent B. Manes, Oriental Custodian, to Pope Clement VI. who on his side, sent to her Henry, Patriarch of Constantinople, writing at the same time to the Friars-Minor of Pera, desiring them to afford her all the assistance in their power. History does not tell us what was done by Henry. But John Cantacuzene, who had been nominated tutor to the young Paleologus, yielding to public opinion, wrote to him, and also to the Pope, who sent two bishops to him, William Manrochus, Friar-Minor, and Gaspard, a Dominican. It was agreed that a Council should be assembled, but the astute policy of Cantacuzene always delayed it. In 1356, John Paleologus, having discharged his tutor, addressed himself to Pope Innocent VI. who at once sent two Friars-Minor, Peter, Bishop of Paete, just returned from a mission to the Russians, and William, Bishop of Sozopolis. They endeavoured to induce Paleologus to make a public profession of the Catholic faith in Saint Sophia. Paleologus delayed through policy, but having fallen into the power of his enemies, was, like Manasses, converted while in chains. Delivered by his cousin, Amadeus V, he first sent his legates to Urban V, and afterwards, in 1369, went himself to Rome, and on the 18th of October, in the Basilica of St. Peter, solemnly, in the presence of Paul, Patriarch of Constantinople, Nicholas, Bishop of Adrianople, and F. Antony of Athens, (who had been appointed interpreters) professed the faith he had been taught by the Firars-Minor.

In spite of his personal submission, the emperor did not effect the union of the Greek Church, and yet asked for aid against the Turks; therefore the Pope sent to Constantinople in 1374, the Dominican Thomas de Bogolano and the Friar-Minor Bartholomew Caraccio. Emmanuel, who in the meantime had succeeded Paleologus, promised the union upon equitable conditions, for he felt himself more and more pressed by the Turks. Martin V. then sent Anthony de Massa to sound his intentions. Emmanuel, being sick, replied through his son in an evasive manner.

Digitized by Google

In the meanwhile the Friars-Minor spread through the empire working amongst the people. In 1436 Eugene IV. following in the steps of his predecessors, desired F. Bartholomew de Fano and B. Albert de Sartiano to approach Paleolagos VII.; they persuaded this Prince to come to the Council recently convoked at Ferrara for the union of the Greeks. The Friars-Minor were the soul of this Council. The Fathers were inspired with the doctrine of S. Bonaventure, as their successors were afterwards inspired with the doctrine of S. Thomas at the Council of Trent. Elias de Bourdeille, Cardinal-Archbishop of Tours, William de Casal, General of the Order, S. James de la Marche, and S. John Capistran shed the brilliant light of their theological learning and eloquence upon it. Saint Bernadine of Sienna, renewing the miracle of Pentecost, addressed the Greeks in their own language, of which he was entirely ignorant. The preparatory sittings both at Ferrara and at Florence, to which city the Council was transferred were held in the church of the Friars-Minor. Of the six Latin theologians, two were Friars-Minor; Louis, Bishop of Forti, and Peter Perquier. The act of union was also prepared in the church of the Friars-Minor, in Latin and in Greek, and signed by six representatives of each Church, July 6th, 1439. We know how Mark of Ephesus, on his return, opposed the union, and how the weakness of John Paleologus completely consummated the Greek schism, which God chastised so terribly by the arms of the Turks. But if the Catholic Church was afflicted by the perfidy and perjury of the Greeks, she was at least consoled by the perseverance of the other communions, which returned to her bosom at the Council of Florence, thanks to the efforts of the Friars-Minor. The Armenians were led there by the FF. Louis James and Francis of Bologna and by F. Basil, their interpreter. Albert de Sartiano, Bartholomew Pelicane and Baptiste de Levanto brought the Ethiopians, and Anthony of Troy the Druses and the Maronites. These different people, evangelised by the Friars-Minor, are still in communion with the Church of Rome. Among the thousands of religious who have been successively in these distant missions, I will only mention F. Griffon of Sorbonne, who, on the Feast of the Assumption 1450, to convince the prince of the Maronites, renewed the miracle of Josue, by causing the setting sun to return towards the East.

Digitized by Google

Notwithstanding their many perjuries, the Greeks have always been an object of care to the Friars-Minor. Without speaking here of other Franciscan Congregations, the Capuchins have established themselves in the heart of the Schism, at Moscow and at Constantinople, where they are still chaplains to the French Embassy. They also serve Crete, Smyrna, the Ionian Islands, Armenia and Mesopotamia, and often these unfortunate countries have been deluged with their blood. In 1638, two French Capuchins, FF. Cassien de Nantes and Agathange de Vendome, gathered the palm of martyrdom at Gondar in Abyssinia. Pius IX. gave Catholic Patriarchs to all these Eastern nations.

May we hope that the Vatican Council, more fortunate than those of Lyons and of Florence, will see the schism finally extinguished? May it please God, and may our prayers obtain it of His mercy!

Ever since the Mussulmans have gained a footing in Europe, they have had designs on Rome. To make all Christian kingdoms Turkish provinces has been the political dream, to the realization of which all their efforts have been directed, particularly since the empire of Constantinople has succumbed to their arms. And when Bajazet II. said that he would not sheath the sword until his horse had eaten corn on the chair of S. Peter, he truly expressed the thought of all the caliphs and sultans who had preceded him. While Christian princes slumbered in luxury, or contended amongst themselves for small interests, the Sovereign Pontiffs alone raised their voices and essayed to ward off the danger which threatened Europe. It would be too long to relate here the devotion of the Friars-Minor to the Pontiffs in their endeavours against the Turks. It will suffice to recall that in 1347, F. Peter Patricell asked of Pope Clement VI. authority to raise an army and to lead it against the Turks. In this he showed himself true to his antecedents and to the traditions of his family, of which one and twenty members had died on the field of battle, contending against the soldiers of the Prophet. Some years later, Innocent VI., in recognition of the services he had rendered to the Christian cause, appointed him Governor of Smyrna. Francis Samson, General of the Order, offered to Pius II. an army of 30,000 lay-brothers to battle with the Turks, and another General, F. John of Naples

Digitized by Google

offered 40,000 to Innocent X. Who does not know the labours of S. Lawrence of Brindisi, travelling through Europe to unite the Christian princes in league against Islamism, marching to battle at the head of the soldiers of the cross, a crucifix in his hand, and twice leading them to brilliant victories on the Danube? Who does not know also the works of S. John Capistran? At the age of seventy-two he led the troops of Jean Huniade against the Mussulmans, and raised the siege of Belgrade, three horses being killed under him. To find actions more remarkable, we must return to the days of the Apostles.

When Pius V. armed the fleet which at Lepanto crushed the Turkish power, he nominated Capuchins chaplains of the Pontifical army. In his communications with the Pope, after the victory, Colonna wrote that the Capuchins had acted admirably, and asked that they should be chaplains in the expedition by means of which he intended nothing less than the expulsion of the Turks from Constantinople and Jerusalem, an expedition which, unfortunately, he was unable to effect. In truth, the Friars-Minor have the glorious privilege of representing the Catholic church in the midst of the Turks. They were established in Palestine some time after the death of the Seraphic Patriarch. In 1340, Robert, King of Sicily and the pious Sancia, his wife, obtained from the Sultan of Babylon permission for the Friars-Minor to guard the Holy Places, and they have never since quitted them; but too often their fidelity has cost them their blood. In the 17th century, the Schismatics succeeded in corrupting the Turkish Governor of Jerusalem, and thus supplanted the Friars-Minor of the Observance in this dangerous honour. But in 1686, Innocent XI, thanks to the intervention of the Christian princes, replaced them in their convents, and published a Bull constituting them perpetual guardians of the Holy Places. Their virtues have excited the admiration of the Turks, and now their humble habit is so respected that the Carmelites and other Latin religious adopt it, when traversing the unhappy countries subject to the domination of the Crescent.

(To be continued.)

Digitized by Google

Hymn to S. Joseph.

LET Heav'n's host thy praise proclaim,
And Christian choirs resound thy fame:
Joseph in chastest wedlock tied
Unto thy ever-virgin bride.

Thy pregnant consort breaks thy rest,
And anxious doubts disturb thy breast;
Till th' angel thy suspicion heals,
And God made man to thee reveals.

Thy arms embrace the new-born Lord,
With him thou fleest Herod's sword;
Him, three days lost, thou find'st again,
And joy succeeds thy poignant pain.

In heav'n to saints is bliss reserv'd
Who wear the palms on earth deserved;
But, crown'd with greater happiness,
On earth thou didst thy God possess.

Pardon our sins, great One and Three,
Let Joseph's prayer bring us to thee:
Where we may sing loud hymns of praise
For endless ages, years, and days.

Amen.

Digitized by Google

HIS HOLINESS AND THE BISHOPS ON THE THIRD ORDER.

THE Holy Father has again emphasised his desire that the Third Order of S. Francis should be widely propagated. The following is his reply to the address sent to him by the nineteen Cardinals and Bishops who were at Assisi for the Feast of S. Francis:—

LEO XIII POPE.

Beloved Sons and Venerable Brothers,—The letters which you conjointly addressed to Us on leaving Assisi, after the celebration of the centenary of the lawgiver and patriarch S. Francis, have given Us great pleasure. They were full of your devotion and love to the Seraphic Father who bore in himself the image of Christ, and strove so nobly to enkindle that fire which Christ himself brought upon earth; full too of affection and duty towards Us, who have desired to encourage the honour paid to the illustrious Saint, and in perfect harmony with Our wishes and the confidence which We place in the powerful influence of our heavenly patron with God.

Nothing could be more satisfactory to Us than that devotion, veneration and love towards this great Saint should be everywhere excited; and that We should see those fruits which you so earnestly desire, viz., that there should be revived among the men of this century that remarkable faith conjoined with charity which shone so brightly in this excellent disciple of Christ, who fitted him for the great and glorious works which have excited the admiration of all ages. Nor could anything be more agreeable to Us than the wide diffusion of the sacred army of the Third Order, which, treading in the footsteps of its sainted general and master, opposes powerful remedies to the evils of our century, and promises decided blessings both in public and private life to the world.

Wherefore We greatly rejoice that you were anxious to add splendour by your presence to the solemn rites which were celebrated, and to show in what honour you hold the sanctity and merits of the hero of Assisi, and, moreover, to address your fervent prayers to God, through the intercession of His servant, that our common desires for the welfare and profit of the human race may be fully and happily accomplished.

We trust that the most clement God will favourably receive your supplications, and in these sad times, when so large a part of mankind, tossed amid the waves of human cupidity, suffer so keenly and so wofully, will grant that men may at last see the light, and, in the paths of justice and in the school of Christian wisdom, may seek after times of prosperity and peace.

Digitized by Google

This We too earnestly beg of the most clement God; and, receiving your kind devotion with gratitude, We heartily beg for you all the blessings of the heavenly mercy, and impart the Apostolic Benediction, &c.

On a subsequent occasion, His Holiness made use of the following beautiful words, on the Third Order, to a large assemblage of persons, belonging to various religious confraternities, graciously admitted to an *Audience.*

"During the past month the whole Catholic world has celebrated with lively faith and one accord, the seventh Centenary of the birth of S. Francis. Now We would desire you all, both young and old, belonging to the pious associations here represented, to inscribe your names in the Third Order of S. Francis. This Order, established by the Seraphic Father for persons living in the world, whatever their sex, age or condition, exacts no renunciation of society, home or property; it binds its members by no special vow, and puts no restraint upon their freedom. Its purpose is to preserve civil society from the corruption of the world only by means of the sanctification of the ordinary actions of life by performing them in conformity with the true spirit of Jesus Christ. Therefore its Rule only enjoins that which is commanded by the holy laws of God, the Gospel and the Church; only forbids that which these have interdicted; and with this exact observance of the evangelical precepts, without imposing the counsels, its purpose is to heal the wounds of society. Truly, where the holy Commandments are faithfully observed, and the Christian virtues of charity, obedience, mortification and humility are practised, the opposing passions which are the cause of individual errors and social decadence, would be more restrained. We know that your good director has been authorized by the Order to receive members; go then to him, and ask to have your names inscribed in its roll, and he will comply with your pious wishes."

The words of the Holy Father at the crowded reception of November last, show plainly the manner in which Congregations of the Third Order are to be erected. The authority to receive members *must* emanate from the Superiors of the First Order. This being made known will prevent the many inconveniences which might arise from proceeding in a different manner.

FROM THE BISHOP OF SOUTHWARK.—In a letter to the clergy of the diocese the Bishop strongly recommends the extension of the Third Order, while directing the reading to the flock of the Encyclical Letter of Leo XIII. on the same subject. His lordship says:—We should rejoice exceedingly to see the extension of the Third Order in our diocese, believing that it would be a powerful means of increasing the practice of solid Christian piety amongst those whose lot it is to live in an age which is drifting away more and more from God. But to join the Third Order must be a reality, and therefore the Tertiaries should do their best to observe

Digitized by Google

the Rule, and should be distinguished (to use the words of the Holy Father himself) "for their moderation in food and clothing, for shunning luxury, and for abstaining from the dangerous seduction of dances and plays." With this understanding, We pray our Divine Lord to inspire many with the desire to put themselves under the gentle Rule of the Seraphic Saint of Assisi.

FROM THE BISHOP OF MIDDLESBROUGH'S PASTORAL.—The keynote of the spirit of our age is an insatiable desire for wealth and possessions. The Vicar of Christ points to S. Francis. He gave up all he possessed, that he might possess the riches that perish not. He was penetrated with the wisdom of the words of his master: "What doth it profit a man if he gain the whole world and suffer the loss of his soul?" (Matt. XVI. 26); and, "If thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasure in heaven, and come, follow me." (Matt. XIX. 21). Filled with the spirit of God, he estimated aright the fleeting goods that allure the children of men to their destruction, and at the same time learned "to labour for the meat that endureth unto life everlasting." He became poor like his Master, "who had not where to lay His head." The Supreme Pastor wishes the faithful, both clergy and laity, to study the life and spirit of S. Francis. Therein will be found abundant food, and an antidote against the soul-destroying spirit of worldliness. As in the days of Francis men flocked to his standard and, weary of evil-doing, sought a shelter from the corruption around, so, no doubt, it will be now. Countless souls, who are weighed down under a burden of sin and sorrow, for whom the exigencies of society, with its perverse example, are a bondage, will discover the way of wisdom, and will escape the world's snares by a study of the life of the Seraphic Patriarch.

FROM THE BISHOP OF PORTSMOUTH—We forward herewith the Encyclical Letter of our Holy Father Leo XIII. on devotion to S. Francis of Assisi and the propagation of the Third Order of S. Francis. A subject which has attracted the notice and to some extent the admiration of the Protestant press of our Country may well claim the devout attention of all faithful children of Holy Church.

The great work and reform in the hearts of so many thousands, which the Third Order brought about in the 13th century, is not less, perhaps is even more necessary in this 19th century, than it was then. Great evils must be met with heroic remedies, and who can say, when we look around at the waves of irreligion and rebellion against God which threaten to overwhelm our country, that it is the time for us to fold our hands and look on with indifference?

Listen, then, and ponder well in your hearts, dearly beloved children, the words of our holy Father. When he speaks it is with an authority we may not disregard.

May the Holy Spirit lead us to hear aright and to profit by the words it is our duty to make known to you.

Digitized by Google

Gleanings.

MOTHER OF GOD.

"IT is an integral portion of the Faith fixed by an Œcumenical Council, that the Blessed Virgin is Theotocos, Deipara, or Mother of God; and this word, when thus used, carries with it no admixture of rhetoric, no taint of extravagant affection—it has nothing else but a well-weighed, grave, dogmatic sense, which corresponds and is adequate to its sound. It intends to express that God is Her Son, as truly as any one of us is the son of his own mother. If this be so, what can be said of Her? What can be said too much, so that it does not compromise the attributes of the Creator? He indeed might have created a being more perfect, more admirable than she is; He might have endowed that being, so created, with a richer grant of grace, of power, of blessedness; but in one respect she surpasses all even possible creations, viz., that she is Mother of Her Creator. It is this awful title, which both illustrates and connects together the prerogatives of Mary, on which I have been lately enlarging, her sanctity and her greatness. It is the issue of her sanctity; it is the origin of her greatness. What dignity can be too great to attribute to her who is as closely bound up, as intimately one, with the Eternal Word, as a mother is with a son? What outfit of sanctity, what fulness and abundance of grace, what exuberance of merits must have been hers, when once we admit the supposition, which the Fathers justify, when her Maker really did regard those merits, and take them into account, when He condescended 'not to abhor the Virgin's womb.' Is it surprising then that on the one hand she should be immaculate in her conception? or on the other that she should be honoured with an assumption, and exalted as a queen with a crown of twelve stars, with the rulers of day and night to do her service? Men sometimes wonder that we call her Mother of life, of mercy, of salvation; what are all these titles compared to that one name, Mother of God?"—*Cardinal Newman.*

Digitized by Google

MARY COULD HAVE REFUSED TO BE THE MOTHER OF JESUS.—In the annunciation when an archangel announces to the Blessed Virgin, on the part of God that she was to become the mother of the world's Redeemer, we see clearly the prominent part she played in the mystery of the Incarnation and therefore in the scheme of man's redemption. What an awful moment for the immortal hopes and eternal interests of man that was! Mary is a free agent, and she could if she pleased, reject the grace and the inexpressible dignity offered to her. She for a moment suspends her consent, and God and nature are, as it were, kept in suspense and expectation, so necessary was it for mankind that she should freely and actively co-operate in the work of their redemption and their salvation. Her consent was necessary for the mystery of the Incarnation, and, it was only when she gave it, when she said her "*Fiat*," that the decrees of God regarding this stupendous mystery ran on to their fulfilment, and that the work of the redemption of the world was inaugurated.

"God was pleased so as to arrange it," says St. Thomas, "that it might be shown that there is between the Son of God and human nature a certain spiritual marriage; and therefore in the Annunciation the consent of the Virgin was waited for, as the representative of all human nature." (Lib. iii., Art. 30.) "Answer, O Blessed Virgin," says St. Augustine, "why do you hesitate about giving life to the world? The gate of heaven once shut by the sin of Adam is opened, and the celestial ambassador has passed through it to come to you. God is at the gate, and He awaits the angel whom you detain. O Blessed Virgin, all the captive ages conjure you to give your consent. He has taken away the bolt by which our iniquity had closed the gate of heaven. We shall be permitted to enter there if you give your consent. *Est nobis aditus, si assensus tuus fuerit commodatus.*" (Ser. 17 in Natal Dom.)

Such, in the thought of the holy Fathers and of Catholic theology, is the prominent place the Blessed Virgin occupies in the divine scheme of man's salvation.

THE SACRAMENT OF PENANCE.—If you love the beauty of your soul, says S. Bernard, cherish confession. It is that that reornaments it, and renews all the traces of beauty which had been tar-

Digitized by Google

nished by sin. But why? one may say. What does God want with a verbal declaration? Does he not read our hearts? Does He not see all that passes? Ah! says the saint, He demands this confession—*non ut agnoscat sed ut ignoscat*—not but that He knows better than we do, for He sees the innermost recesses of our consciences, but that He may be able to forgive us. It is sufficient to lay bare all our wounds that He may cure them; it is sufficient to accuse ourselves that we may be excused; it is sufficient that we should condemn ourselves in order to be absolved. Can confession offer more advantageous blessings?—*Masson.*

THE CAPUCHIN FATHERS AT PECKHAM have recently opened their New Schools, capable of accomodating about 700 children.

QUESTIONS AND ANSWERS APPERTAINING TO THE THIRD ORDER.

A Brother of the Third Order asks the following:—

QUESTIONS.

First. Were there other Third Orders before the foundation of that of S. Francis.

Second. What are the best means of obtaining the spirit of love and union among the Tertiaries.

ANSWERS.

First. No. S. Dominic established about the same time what he called "The Militia of Jesus Christ;" but it was not organised into a Third Order till a later period.

Second. The monthly meetings, which keep alive these feelings of brotherhood and mutual sympathy. Together they pray; together they hear the word of God; together they consult about the charitable works in which they are mutually engaged; together they give their alms for the relief of their suffering members; together they decorate and ornament their chapels; and all these works, done together, act as links which draw them closer and closer towards each other.

In accordance with our promise of last month, we now give the History, &c., of the

"Franciscan Crown."

The origin of this precious devotion is as follows:—

In the year 1420, a young man, deeply devoted to our Lady, took the habit of S. Francis. Before joining the Order he had among other practices, been accustomed daily to make a chaplet of flowers, and with it to crown a statue of the Blessed Virgin. Having,

Digitized by Google

in his novitiate, no longer an opportunity of making this crown for his Most Beloved Queen, he, in his simplicity, thought that she would withdraw her affection from him ; this temptation of the devil disturbed his vocation, and he resolved to abandon the cloister. The merciful Mother appeared to him, and gently rebuking him, strengthened him in his vocation by telling him to offer her, instead of the chaplet of flowers, a crown much more pleasing to her, composed of seventy-two *Ave Marias* with a *Pater* after each decade of *Ave Marias*, and to meditate at each decade upon the seven joys she had experienced during the seventy-two years of her exile upon the earth. The novice immediately commenced reciting the new crown or rosary, and derived therefrom many spiritual and temporal graces. This pious practice quickly spread through the whole Order, and even throughout the world ; the Roman Pontiffs granted divers indulgences to those who recited this crown, in addition to the plenary indulgence which was for the Franciscans only. This devotion became very popular under different names : some called it *the Crown of the Madonna*, others *the Crown of the Franciscans*, on account of its origin ; and others lastly, *the Crown of Seven Joys*, because of the mysteries of which it is composed.

The crown is recited in the following manner :—

First joy of Mary at her Annunciation and Divine Maternity. *Pater Noster*, ten *Ave Marias*, *Gloria Patri.*

Second joy of Mary at her Visit to S. Elizabeth. *Pater &c.*,

Third joy of Mary at the Birth of Jesus. *Pater &c.*

Fourth joy of Mary on the Adoration of the Magi. *Pater &c.*

Fifth joy of Mary on finding Jesus in the Temple, after having lost Him, where He was disputing with the doctors. *Pater &c.*

Sixth joy of Mary at the glorious Resurrection of her Divine Son. *Pater &c.*

Seventh joy of Mary on her Assumption into heaven, in body and in soul. *Pater &c.*

Two *Ave Marias* are still further recited ; and then a *Pater* and an *Ave*, for the Sovereign Pontiff.

All the children of S. Francis of Assisi, whether they belong to the First, Second, Third Order, or to the Archconfraternity of the Cord, gain a plenary indulgence on all occasions when they recite the Crown of the Seven Joys ; and, by way of suffrage, they may apply it to the souls in purgatory.

S. Bernardine of Sienna used to say, that it was by the Crown of the Seven Joys, that he had obtained all the graces which Heaven has heaped upon him. Is not this a stimulant for us to resolve on embracing with fervour this holy practice ?

Digitized by Google

Franciscan Chronicle.

THIRD ORDER IN BLACKBURN.—The Congregation of Tertiaries attached to S. Alban's under the direction of the priests of the Mission, hold their meetings regularly, and doubtless ere long will be of great assistance to the good fathers, who are so anxious for their welfare.

The number of members has steadily increased, and was augmented by 25 at the late receptions, making in all 113. Many more are in course of instruction, and in due time will be enrolled as members of the Third Order.

As part of the organization of this family, so far,—certain members visit the sick, and instruct the ignorant and by special permission visit the workhouse weekly, exercising for the Catholic inmates, the necessary corporal and spiritual Works of Mercy.

THIRD ORDER IN LEEDS.—The Brothers and Sisters of the several Congregations in this town have been increasing in numbers at every other meeting. Each Congregation is under the care of the good priests of the place, who also preside over the meetings.

THIRD ORDER IN LIVERPOOL.—The Congregations of Brothers and Sisters in the several districts of this City, are in a very promising condition. The meetings are held regularly and the organization, under the respective Father Directors most efficient. At the meetings in S. Francis' district, several receptions and professions have taken place lately. The Tertiary family attached to S. Joseph's has been recently augmented by the reception of many members and bids fair to become a very important foundation.

THIRD ORDER IN CORK.—This ancient City has for years been blessed with a numerous body of Brothers and Sisters of the Third Order, who have always been examples of good living and benevolence. Lately the number of those who have enrolled themselves under the banner of S. Francis in this Order has been very large, and since the Encyclical of the Pope, the Father Directors have been very zealous in explaining the Rule and its advantages.

THIRD ORDER IN DUBLIN.—The good brethren (Tertiaries) are scattered all over the City, and count several Congregations of both Brothers and Sisters in efficient and edifying working Order.

THIRD ORDER IN JERSEY.—We have had the consolation several times to record the progress of this new foundation of Tertiaries in this Island. Lately several new members have been enrolled.

THIRD ORDER IN AMERICA.—There are many Congregations, both of Brothers and Sisters of the Third Order in New York, and as with other foundations, where the meetings are kept up regularly, so in New York the members have augmented their number considerably during the last twelve months.

The rising Congregation in Baltimore is also most promising.

Digitized by Google

THIRD ORDER IN AUSTRALIA—The Lord Bishop of Armidale writes to say it will be his great pleasure at an early date to furnish for the annals, an account of the Franciscan work in his Diocese, coupled with cheering news of the Third Order foundations and their utility.

THIRD ORDER IN NEW ZEALAND—Our old tertiary friends who have long since taken up their abode in this far off land in writing to us say, the isolated Tertiaries abound and are longing for the day to come when they shall have the happiness of being formed into Confraternities.

THIRD ORDER IN FRANCE.—Reports reach us from many parts of France, giving a most edifying account of the fervour and increasing numbers of the members of the Third Order. In almost every foundation, the members are being organized to take their part in the Corporal and Spirtual Works of Mercy.

THIRD ORDER IN ITALY.—From the returns lately made regarding the strength of the Third Order in Italy, we learn that there is scarcely a town, hamlet, or village, that does not count amongst its inhabitants, many Tertiaries.

THIRD ORDER IN INDIA—In many parts of this vast empire we learn that Courses of Instruction on the Third Order have been given, alike by the Secular Clergy and the fathers of Religious Orders, and that not only have a great number of Civilians of all grades of Society been received into the Order—but many of the Catholic Officers and men of Our Army at the different Stations.

Obituary.

Of your charity pray for the Repose of the souls of Duncan McCree (Br. Francis of the 3rd. Order) who died Jan. 31st., fortified by the rites of Holy Church. The deceased brother (a convert to the Church) was by his holy life held in high esteem both by his non-catholic relatives, as by all who knew him. In health he was most regular and observant in all that a Catholic should be and his Holy rule enjoined—and when the Almighty was pleased to afflict him with a malady which obliged him to remain in one position for 18 months, he was most patient and resigned. The Sisters of Mercy who nursed him, speak in most edifying terms of his virtues and happy death. As his end drew near, he renewed his profession with much fervour, received the last blessing and quietly awaited his dissolution.

Though residing in Scotland, at the time of his death, he was a member of the Tertiary family of S. Francis's in Liverpool. These good brethren of the Third Order had masses said for the deceased, and in body assembled, devoutly recited the Office of the Dead for his happy repose.

And the Right Rev. Dr. Roskell, formerly Bishop of Nottingham, who died, Jan. 27th. R.I.P.

Digitized by Google

Franciscan Annals.

SUB TUUM PRÆSIDIUM CONFUGIMUS, SANCTA DEI GENITRIX NOSTRAS DEPRECATIONES NE DESPICIAS IN NECESSITATIBUS NOSTRIS, SED A PERICULIS CUNCTIS LIBERA NOS SEMPER, VIRGO GLORIOSA ET BENEDICTA.

VIRGO IMMACULATA, ORA PRO NOBIS.

VOL. VII.—NO. 76. APRIL, 1883. PRICE 4D.

APPROBATION OF THE LORD BISHOP OF THE DIOCESE.

BROOK HOUSE, CLAPHAM COMMON, S.W.

DEC. 27TH, 1882.

We have much pleasure in recommending to the Faithful of our Diocese, "The Franciscan Annals and Monthly Record of the Third Order," published at East Dulwich under the care of the Rev. CAPUCHIN FATHERS.

✠ ROBERT. C.SS.R.
Bishop of Southwark.

Blessed Giles.

(FEAST, APRIL, 23rd.)

B. Giles was a contemporary of S. Francis, and, like him, born at Assisi. For a long time he cherished a profound respect for his illustrious fellow-townsman, whose generous contempt of the world inspired him with unbounded admiration; and hearing that two young men of the city had joined S. Francis, and adopted his manner of life, he felt an ardent desire to do so likewise. Day and night he besought God with tears to make known to him His Holy Will; at length, inspired by the Holy Ghost, he left the city, and hastening across the intervening plains, reached the district of Rivo Torto where stood the lowly dwelling which may be termed the first House of our Order, since it was inhabited by our Holy Founder

Digitized by Google

and his two first disciples, Bernard of Quintavalle and Peter of Catania. Within the walls of the Church, subsequently erected on the site it formerly occupied, a portion of the cottage may yet be seen. S. Francis had been engaged in prayer in the adjoining forest and was returning home when Giles came up, and, throwing himself at his feet, begged to be admitted into the Infant Community. Permission was instantly and unhesitatingly granted; nay more, S. Francis presented the new-comer to his other disciples with the words: "See what a *good Brother* God has sent us." O happy postulant, to meet with such a reception! to hear words of such commendation from the divinely-enlightened Founder himself! See that you shew yourself deserving of his praise, worthy to wear the habit with which you crave to be clothed! Giles did indeed prove himself a *good Brother;* as he was amongst the first followers of S. Francis in point of time, so was he amongst the foremost in regard to holiness; his life was so exemplary, that S. Francis gave him permission to choose his own place of residence, and moreover allowed him to make a pilgrimage to the Holy Land. S. Bonaventure was heard to say he thanked God for letting him live at a time when he could enjoy the inestimable privilege of personal intercourse with this holy man. Nor was his fame confined to his own country; we find S. Louis of France journeying to Perugia on purpose to become acquainted with him. The interview was a peculiar one: the illustrious monarch and the lowly friar at once threw themselves into each other's arms, and continued for some time locked in a close embrace. Then they parted without a single word having been spoken on either side. But though their lips were mute, their hearts were eloquent, as Giles afterwards declared, when rebuked by his Superior for behaving thus strangely towards his royal visitor. When Saints converse together the utterances of the heart speak more than the language of the lips, whereas in the intercourse of the world the tongue plays the chief part.

The supernatural favours bestowed upon Giles prove that the opinion the servants of God formed of him differed little from the judgment of their divine Master, that not S. Francis alone, but a greater than he, the Searcher of hearts Himself, regarded Giles as a *good Brother.* So frequently was he rapt in ecstasy, that it seemed

Digitized by Google

as if he needed only to hear the name of God uttered, or the bliss of heaven mentioned, to lose the consciousness of his earthly existence, to forget his banishment, and enjoy a foretaste of heavenly joys. This fact was so well known, that if Giles walked out alone mischievous boys would plant themselves on his path, and call out. "Paradise! Heaven!" in the hope of seeing him fall into a rapture, as he almost invariably did at the sound of these words. The almost uninterrupted communion with God—the privilege of the Angels—which Giles enjoyed whilst yet in the body, bears sufficient testimony to his angelic purity, for we are taught by the Eternal Truth Himself that only "the pure in heart shall see God."

But on this point we have the evidence of another witness, the Immaculate Mother of God, the Queen of Virgins. Doubts respecting the perpetual virginity of our Blessed Lady had long disturbed the mind of a learned friar of another Order, a Doctor of Theology. In vain he struggled against and strove to repress them: at last, chancing to hear of Brother Giles, a simple monk, but learned in the things of God, he resolved to go to him, hoping he might dispel the doubts, or rather temptations which assailed him. Giles, acquainted by divine revelation with the coming of the troubled religious, and enlightened also as to his object in coming went forth to meet him; as soon as he perceived him, he struck the staff he held upon the ground, exclaiming: "Brother Dominican, *before* childbirth Holy Mary was a virgin." Immediately a snow-white lily sprang from the earth at his feet. A second time he struck the ground, with the words: "Brother Dominican, *in* childbirth Holy Mary was a virgin." And lo! a second lily, no less fair than the first, sprang from the soil. A third time he struck the ground, saying: "Brother Dominican, *after* childbirth Holy Mary was a virgin." Thereupon a third fair lily appeared before the eyes of the astonished Doctor, whose faith from that time forth was unclouded by any shade of doubt.

Can it be supposed that our Immaculate Queen would have singled out Brother Giles from amongst her subjects to give this miraculous proof of her inviolate Virginity, if he had not esteemed chastity of soul and body above all things! What more need be said concerning his unsullied purity, when it is proclaimed by his

149711 Digitized by Google

fellow-saints, by the Blessed Virgin, by Almighty God Himself? Many instances might be drawn from his life to shew how, not only after, but before his death, his prayers, nay his very presence alone, availed to deliver others from temptations. A Brother of the same Order, cruelly assailed in this manner, was desirous of acquainting Brother Giles with his danger, and asking his counse and help. The distance at which he lived precluded all access to the Saint, but God, who reads the desire of the heart, caused Giles to appear to the sorely tempted monk, and ask him this question: "What wouldst thou do, if a fierce dog attempted to bite thee?" "I would beat him off with a stick," replied the Brother. "Well said," rejoined Giles, "act in like manner with regard to thy temptations." From that hour the temptation lost all power over the Brother.

After fifty years passed in religion, B. Giles' pure soul passed from earth to enjoy the beatific vision of God: but not alone. I was revealed to a pious person that many souls who had profited by his examples and counsels upon earth, released from the fires of Purgatory, were permitted to enter with him upon eternal joys Fearful lest they should be defrauded of the treasure they deemed their own, the body, namely, which was sanctified by being the habitation of so chaste a soul, the inhabitants of Perugia kept jealous watch by day and by night round the convent where it lay, until a fitting resting-place had been prepared for it within the city, in the Franciscan church, whither it was conveyed with solemn pomp amid universal rejoicings. Crowds of suppliants still flock to obtain favours at this shrine.

And now, children of S. Francis, if the virtues of this illustrious Brother of your Order fill you, as they cannot fail to do, with heart-felt admiration, see that you profit by his teaching and follow in his footsteps. Perhaps you will answer that he was a Saint, and therefore far removed from ordinary Christians. The fact that he was a Saint is the very reason why you should take him for your model and example; like you, he was human, like you, he had passion; like you, he was tempted: how did he prevent the tainted atmosphere of the world from dimming the lustre of his virginal purity, the foul dust of earth from adhering to the white robe of his inno-

Digitized by Google

cence? The course of conduct he pursued himself and the advice he gave to others was always the same: not to risk an encounter with the adversary, but to seek safety in flight; above all, to avoid dangerous occasions.

Dangers do indeed abound on every side: even we, members of the Third Order, whose happiness it is to have our rule, as a fence to protect the garden of our hearts from the foot of the intruder, cannot fail to meet with books, apparently harmless perhaps, but destructive to the purity of the mind; to hear conversations which familiarise with subjects which ought to be foreign to the Christian's ear; to be exposed to evil examples, which, though repulsive at first sight, may presently be tolerated, and finally alas! imitated. What is to be done in these and similar cases? Let us invoke B. Giles, our patron for this month, and ever bear in mind the following maxims he has bequeathed to us:—

"Our body is an ally of our great adversary, the devil.
Of all virtues chastity is the one I prize most highly.
Avoidance of all occasions of sin is the best means of carrying on our warfare against carnal temptations!"

CONFERENCES ON THE
Rule of the Third Order.

CHAPTER VIII.

THE EXCELLENCIES OF PRAYER. I.

THE Eighth Chapter of the Rule enjoins on members of the Third Order the daily recitation of the Divine Office, or of the Little Office of the Blessed Virgin Mary, or instead of these, fifty-four *Our Fathers* and *Glorias* to be said at the times marked in the Rule. This is too plain to need explanation. Rather will we call attention to the purpose of the Seraphic law-giver, who by the injunctions of this rule shews his desire that his children should be imbued with the spirit of prayer. Certain it is that the Rule of the Third Order aims at making its professors true Christians, true followers of the Gospel of Christ. Now this is impossible without

Digitized by Google

help from on high, and this help is vouchsafed only to such as pray without ceasing. Hence prayer is of the utmost importance to the Christian. It is on this account, too, that S. Francis prescribes in his Rule a stated order of prayer. With a view to second his goodly purpose, we will devote a series of Conferences to the setting forth of the excellencies, advantages, and necessity of prayer, as well as of the qualities and dispositions it supposes. We begin with its excellencies.

The spiritual part of man's nature manifests its life in the workings of these three principal powers, understanding, reason, and will. In these consists the immeasurable difference between man and animated nature. A consequence immediately following from this is, that it should be our chief aim to strive to perfect these powers, or faculties, as they are called. The vaunted progress of our age gives but a partial and one-sided development to man, whose complete development and perfect growth can be attained only through religion; and the religious practice which is mainly instrumental in fostering and forwarding this growth, is prayer. The world, incapable of appreciating what transcends bodily sense, looks upon prayer as a waste of energy, a pastime good enough for such poor creatures as are not able to turn their time and power to better account. Its applause and admiration are reserved for those, whose persevering industry has built up a fortune for the capitalist, the manufacturer on a large scale, for a favourite actress, for the man who can slaughter his thousands on the battle-field; whilst it has but ridicule or at best but silent contempt for persons given to prayer. These latter, however, may well afford to make light of the scoffs and jeers of the world, knowing that the intrinsic value of things depends not on the judgment of men, and that it is not to the world we should look for an appreciation of the things of God. Certain it is that prayer is the most effectual means of exalting and ennobling our spiritual powers.

To begin with the Understanding,—the power by which we distinguish truth from falsehood; prayer lifts it up to the loftiest sphere of truth, even to God the first Truth, and His attributes, The proud worldling who flatters himself on his progress in science, fancies in his self-conceit that he towers far above the vulgar herd;

Digitized by Google

but the man who can truly make such boast is the man of prayer. By prayer the mind is brought into contact with the Uncreated, substantial Truth; not with changing and transitory things, but with Him who is the Absolute, the necessarily existent and eternal. What can be greater or more sublime than to unite oneself in thought to God, than to contemplate His attributes, of which the beauty and excellencies we discover in created things are but a faint shadow! The varied aspects of nature, the immensity of space, which staggers the mind, are as nought in comparison with the beauty of Him who created the worlds, who is the All-pervading, the Infinite. It is given to the man of science to follow the planets in their rapid but regular course, to fly on the wings of thought to the most distant star, yet can he never soar to such heights as he, who by prayer fixes his mind on God,—His eternal power, wisdom and goodness, His boundless love. The former may count as partners in his speculations illustrious academicians, while the soul that prays has for companions the angelic spirits, the heavenly hierarchies. As S. John Climacus says: "Prayer is the peculiar function of the Angels" (Step 138). Unquestionably nothing can exalt the understanding so much as prayer, which lifts it up to the thought of God and His attributes.

But Reason, too, the power whereby the mind draws truths from the principles in which they are infolded, and marshals facts into laws, is no less developed and elevated by prayer. For in prayer, it is concerned with heavenly and divine truths. These transcend the knowledge of nature. Though never so accurate and extensive reason soars to sublime heights, when the things of God are the matter of its judgments and discourse. Not that prayer is to be confounded with philosophical speculations, it is of another and higher order, beyond the reach of the dangers and deviations which have so often landed deep thinkers in the error of taking analogies for realities, of confounding the finite with the Infinite, the creature with the Creator. The man of prayer finds in the Word of God, apprehended by Faith, the grounds and principles of his discourse and reasonings, the standard of his judgments, which are far more solidly grounded than those of the schools, and set forth in all their truth the close and intimate relations uniting earth to heaven, the

Digitized by Google

world and mankind to God. The Psalms will supply an illustration of our meaning, as they present in numberless passages deep truths, the fruit of the reflections of a soul enlightened and inflamed by prayer. But as this might be taken to apply only to a few privileged souls gifted from above, we will add that the human mind never gives expression to truths more certain, to thoughts more sublime, than the utterances of the Christian soul in prayer, which immeasurably transcend those of the unbelievers, priding themselves on their reason and sclence. For consider a moment, while so many ancient philosophers (aye, and modern ones too), relying but on the inborn powers of their minds, are toiling to discover the principle which binds thought and nature in living unity, the Christian who prays goes at once to the answer of their interminable questionings, by calling on God, the Maker and Lord of the universe. The former have still to settle among themselves the true origin and purpose of the world, which, as the Divine Spirit says, has been handed over to their disputes (Eccl. III. 11); the humblest believer who prays solves the question by acknowledging God as the supreme Ruler and provident Arbiter of all things, when turning to Him he says: "*Hallowed be thy Name, Thy kingdom come, Thy will be done on earth as it is in heaven.*" We might carry on these contrasts so glorious to the Faith that prays, and enables reason to soar far above the so-called sages of the world; but they will suggest themselves at once to any who will compare the aberrations of reason with the utterances of prayer. But more than this, prayer implies a commerce between God and the soul, as S. Gregory Nyssen (Homily 20, in Genesis) truly says, "It is a conversation and discourse with God." Now as conversation implies union of minds, exchange and fusion of thoughts between them that hold it, it follows that in prayer our mind is united with the mind of God. It is on this account that prayer is estimated by all the Fathers and Doctors the most noble of God's gifts to man. We, all of us, account it a great honour to be admitted to the familiar converse of those in high station, how much more honourable to be allowed to converse with God Himself! Nor is this all. For as S. John Chrysostom observes, familiar converse with the wise, the frequentation of their company usually raises us to a par-

Digitized by Google

ticipation in their science and wisdom, and is hence accounted most honourable; what then shall we say of prayer, in which man deals familiarly with God, and so partakes somewhat of the Divine wisdom! (Homily 68.)

But not only the understanding and reason, the Will, the highest of man's powers, is ennobled and exalted by prayer. To the will belongs the practical acknowledgment of the truth, its realisation in action. Reason often judges speculatively of the excellence of an object, yet the will in its freedom refuses to follow the guidance of reason; the mind sees and asserts the truth, while the will chooses the false; it sets forth the requirements of reason and justice, while the will abdicates its supremacy in favour of our lusts and passions; in a word, it goes astray, becomes perverted, debased, degraded. Its nobility and perfection consist in its conformity to the truth; or to quote the words of the Divine Master, "in doing the truth" (S. John iii. 20), "and the truth shall make you free" (S. John viii. 32). Now it is through prayer the will is enabled to attain its due perfection. In prayer it resolves to choose but the real good, as shown it by reason and Faith, it craves the strengthening gift whereby it may direct our life into the right path, it opens out into loving converse with God, and fixes its affections, not on the gratification of carnal desires, but on what is just, eternal, even on God, the source of every good and perfect gift, the standard of all order and justice, and thus it establishes a fixed equilibrium between our desire of happiness and the love of what is right. He who prays as he ought, in that very act conforms to truth and righteousness. Further, prayer duly made is a most effectual means of obtaining what we ask of God, it is thus the source of virtue, justice, health, the mainspring of the great and sublime workings of the soul, the fountain-head whence gush forth the superhuman virtues we venerate and admire in those heroes of Christianity, the Saints; prayer is the secret of the heroism of love and self-sacrifice which shows forth the bent and habitual tendency of a will that nought is able to turn from truth and righteousness. To conclude, in prayer is to be found the perfection of the whole man in this life, which is but the seed-time of the glory of God's perfect image in us, to be revealed when Christ our life shall appear.—Come, Lord Jesu!

Digitized by Google

Flowers of S. Francis.

(Continued.)

CHAPTER VII.

HOW S. FRANCIS PASSED THE TIME OF LENT IN AN ISLAND, ON THE LAKE OF PERUGIA, WHERE HE FASTED FORTY DAYS AND FORTY NIGHTS, EATING ONLY ONE HALF OF A SMALL LOAF.

THE true servant of Christ, S. Francis, was in certain things as it were a second Christ given to the world for the salvation of souls. This is why God the Father willed that in many points he should be conformed to His Son Jesus Christ, as we have already had an example in the calling of his twelve first companions, also in the mystery of the holy stigmatas, and in a fast of forty days which we are about to relate.

S. Francis, one day of the Carnival, was near the Lake of Perugia, in the house of one of his devout children, with whom he had spent the night, when he was inspired by God to go and pass the time of Lent in an island on the lake. S. Francis begged his friend, out of love to God, to conduct him in his boat to an island uninhabited by man, and to take him there in the night of Ash-Wednesday, so that none might know where he was. His friend, because of the great devotion he bore to S. Francis, granted his request, and conducted him to a desert island. S. Francis took naught with him but two small loaves. When they had reached the island, his friend left him and returned home; the saint earnestly entreated him to reveal to no one where he was, and not to come and fetch him before Holy Thursday; to which he consented. S. Francis being quite alone, and there being no dwelling in the island in which he could take shelter, he entered a thick part of the wood all overgrown with brambles and other creeping plants; and forming as it were a kind of hut, and there began to pray and enter into the contemplation of divine things. He passed the whole of Lent without drinking, or eating aught but half of one of the small loaves he had taken with him, as was learnt from his friend, who went to fetch him on

Digitized by Google

Holy Thursday, and found one of the loaves untouched and the other only half consumed. It is presumed that S. Francis ate this half out of respect to our Blessed Lord, who fasted forty days and forty nights without taking any material food; for by eating this bit of bread he put aside the temptation to vain-glory, and yet fasted forty days and forty nights in imitation of the Saviour. In later times God worked many miracles, through the merits of the saint on the spot where S. Francis had fasted so wonderfully; on which account people began to build there, and little by little a town rose up, with a convent called the Convent of the Isle, and even to this day the inhabitants of that town hold in great respect and great devotion the spot in which S. Francis passed the time of Lent.

CHAPTER VIII.

HOW S. FRANCIS, WALKING ONE DAY WITH BROTHER LEONE, EXPLAINED TO HIM WHAT THINGS CAUSE PERFECT JOY.

ONE day, as S. Francis was going with Brother Leone from Perugia to Santa Maria degli Angioli, in the winter, and suffering a great deal from the cold, he called to Brother Leone, who was walking on before him, and said to him: "Brother Leone, if it were to please God that the Brothers Minor should give, in all lands, a great example of holiness and edification, write down, and carefully observe, that this would not be a cause for perfect joy." A little farther on, S. Francis called to him a second time: "O Brother Leone, if the Brothers Minor were to make the lame to walk, if they could make straight the crooked, chase away demons, restore sight to the blind, give hearing to the deaf, speech to the dumb, and what is even a far greater work, raise the dead after four days, write that this would not be a cause for perfect joy." Shortly after, he cried out again: "O Brother Leone, if the Brothers Minor knew all languages; if they were versed in all science; if they could explain all Scriptures; if they had the gift of prophecy, and could reveal, not only all future things, but likewise the secrets of all consciences and all souls, write that this would not be a cause for perfect joy." After proceeding a few steps further, he cried out again with a loud voice: "O Brother Leone, little lamb of God! if the Brothers Minor could

Digitized by Google

speak with the tongues of angels; if they could explain the course of the stars; if they knew the virtues of all plants; if all the treasures of the earth were revealed to them; if they were acquainted with the various qualities of all birds, of all fish, of all animals, of men, of trees, of stones, of roots, and of waters, write that this would not be a cause for perfect joy." Shortly after, he cried out again: "O Brother Leone, if the Brothers Minor had the gift of preaching so as to convert all infidels to the faith of Christ, write that this would not be a cause for perfect joy." Now this discourse having lasted for the space of two miles, Brother Leone wonder edmuch within himself; and, questioning the saint, he said: "Father, I pray thee teach me where to find cause for perfect joy." S. Francis answered: "If, when we arrive at Santa Maria degli Angioli, all drenched with rain and trembling with cold, all covered with mud, and exhausted from hunger; if, when we knock at the convent-gate, the porter should come angrily and ask us who we are; if, after we have told him that we are two of his brothers, he should answer angrily, 'What you say is not the truth; you are but two impostors going about to deceive the world, and take away the alms of the poor; begone, I say;' if he refuses to open to us, and leaves us outside, exposed to the snow and rain, suffering from cold and hunger till night arrives, then, if we accept such injustice, such cruelty, and such contempt with patience, without being ruffled, and without murmuring, believing with humility and charity that the porter really knows us, and that it is God who makes him speak thus against us, O Brother Leone, write down that this is a cause for perfect joy. And if we knock again, and the porter comes out in anger to send us away, as if we were vile impostors, with oaths and blows, and saying, 'Begone, miserable robbers! go to the hospital, for you shall neither eat nor sleep here!' and if we accept all this with patience, with joy, and with charity, O Brother Leone, write that this is indeed a cause for perfect joy. And if, urged by cold and hunger, we knock again, calling and entreating with many tears, for the love of God, to the porter to open to us and give us shelter, and if he comes out more angry than before, exclaiming, 'These are but impertinent villains, I will deal with them as they deserve;' if he takes hold of a knotted stick, and, seizing us by the

Digitized by Google

cowl, throws us on the ground, and, rolling us in the snow, beats and wounds us with the knots in the stick;—if we bear all these injuries with patience and joy, thinking of the sufferings of our Blessed Lord, which we would share out of love to Him, O Brother Leone, write that here, finally, is cause for perfect joy. And now, brother, listen to the conclusion. Above all the graces and all the gifts of the Holy Spirit which Christ grants to His friends, is the grace of overcoming oneself, and accepting willingly, out of love to Christ, sufferings, injuries, discomforts, and contempt; for in all the other gifts of God we cannot glory, because they do not proceed from ourselves, but from God, according to the words of the Apostle, 'What hast thou that thou hast not received from God? and if thou hast received it, why dost thou glory as if thou hadst not received it?' But in the cross of tribulation and affliction we may glory, because, as the Apostle says again, 'I will not glory save in the cross of our Saviour Jesus Christ.' Amen."

Memoirs

OF THE MISSION IN ENGLAND OF THE CAPUCHIN FRIARS OF THE PROVINCE OF PARIS FROM THE YEAR 1630 TO 1669, BY FATHER CYPRIEN, ONE OF THE CAPUCHINS BELONGING TO THE HOUSEHOLD OF HENRIETTA MARIA, QUEEN OF CHARLES I.

CHAPTER I. *(Continued.)*

THIS being the case, out of the great number of friars distinguished for virtue and talents, who belong to the province of Paris, and render it illustrious above all the other provinces, it was requisite to select such as were fitted for this noble and important employment: after having invoked the Holy Spirit and maturely deliberated, the Reverend Father Leonard of Paris, who had already been twice provincial, was elected Superior of that mission, having been previously appointed Prefect of the general mission of England and Scotland. Eleven other Capuchins were nominated to accompany him, and to live under his superintendence; namely, the venerable Fathers Cherubin, of Amiens; Esmé, of Beauvais, preacher and reader in theology, and at that time guardian of the convent of Mondidier; Ange, of Soissons, preacher and reader in

Digitized by Google

theology; Lambert, of Fliscour, preacher; Jean Louis, of Avaney, preacher; Joseph, of Paris, preacher; Cyprien, of Garnache, preacher and reader; F. Blaise, of Paris, and F. Sébastien, of Bar-sur-Seine —all these for the service of the Queen; and for the chapel of the ambassador, the Marquis de Fontenay Mareuil, were chosen the most venerable Father Basile, of Rheims, preacher, and the most venerable Father Seraphin, of Compiègne, also preacher. After this election, the Capuchins chosen were withdrawn from the convents in which they were dispersed, and collected in the great convent of Paris, to be prepared for their departure. The liberality of the Most Christian King supplied everything that was necessary for their mission, such as new clothes, &c., and he provided also for the expense of their journey.

A grand almoner was needed to succeed Monseigneur, the Bishop of Mandes, who had been sent out of the kingdom, with all the Queen's people, by express command of the King. To this office was appointed Monseigneur Bertaut, Bishop of Bazot, a prelate equally pious and learned, who had recently answered the book of Dumoulin,* the celebrated minister, entitled "Le Boucher de la Foy," with which all the Huguenots of France were wonderfully taken, and which they had almost always in their hands. The merits of this worthy prelate were the motive that induced France to appoint him to this post: I am not sure that they were not also the cause of the refusal of England to receive him, saying that she wanted no bishop in that post, but would assent to its being given to any other priest who had not that quality.

This affair, which was not very speedily settled, prevented our departure for a time. Meanwhile, his Most Christian Majesty sent to England the Marquis de Châteauneuf, as one who was very serviceable in cementing the peace that was concluded, and who skilfully managed all the affairs of his commission, one of the most considerable of which was the establishment of a grand almoner, and of the Capuchins, about the Queen; because the King, her brother, in order to obtain the dispensation for her marriage, had promised his Holiness to use his endeavours and his authority to keep continually about the Queen, his sister, churchmen com-

*Peter de Moulin.

Digitized by Google

mendable for learning and virtue, to assist her in the exercises of religion and in matters of conscience.

As soon as the Marquis de Châteauneuf arrived in England, he treated with the King and the Queen about the coming of the grand almoner, and of the Capuchins. The King at length roused up, and refused a bishop for grand almoner. After this answer, the ambassador quickly sent a gentleman to France, to bring back with him the Capuchins who were destined for the service of her Majesty. His Holiness had already given the prefecture of the missions of England and Scotland to the Reverend Father Leonard, and to the Reverend Father Joseph, of Paris; and there were at the moment in the two kingdoms Capuchins (dressed in secular clothes), who laboured in the mission with great edification and profit: in Scotland, the Reverend Father Archange, whose life has been written under the designation of a Scotch Capuchin, and the Reverend Father Epiphane de Lindesay, who had wrought admirable conversions in that country, where he died at the age of eighty-four years: we shall speak of him more at large at the end of these Memoirs. Those who carried on the mission in England were the Reverend Father Anselm, who had been reader of theology in Germany, the Reverend Father Ange Parnel, and the Reverend Father Richard, all Englishmen by birth.

The gentleman who had come from England to take back the Capuchins had the mortification to return without them, by order of the council of the Most Christian King, foreseeing with great wisdom that such an army would make a great noise in England, not only on account of their religion, but also of their way of life, and their dress, the like to which had never been seen in that kingdom since the unhappy change of religion. The most judicious of the council were of opinion that it was expedient to defer sending the Capuchins till after the departure of the Marquis de Fontenay Mareuil, who was appointed to go thither soon as ordinary ambassador. This delay exceedingly vexed M. de Châteauneuf, in the thought that the glory of the establishment in England was here from time to time to be given to the Marquis de Fontenay Mareuil, who was his inferior. This persuasion excited in him great dissatisfaction, and caused him to resort to all the most ingenious

Digitized by Google

devices of his acute understanding. In order to set aside this arrangement, in fact, he exerted himself so effectually at the court of England as to produce a change in everything that was previously determined, and especially in the orders of the King, his master, and he cleverly contrived to keep about the Queen the two Fathers of the Oratory, who were to have gone back to France on our arrival in England.

This intrigue not being known to the council of the Most Christian King, his ordinary ambassador, the Marquis de Fontenay Mareuil, left Calais, and the Capuchins with him, on the 24th of February, 1630; and, as if the demons had foreseen the future prosperity of that mission and had resolved to prevent it, soon after their embarkation there arose a tremendous storm, which seemed as if it would have buried all in the waves. However, after several difficulties, the wind preventing them from reaching Dover, they landed in the Downs.

Thence they proceeded immediately to London, where the Rev. Father Leonard, accompanied by Father Cyprien of Gamache, was conducted by the ambassador extraordinary to the King and to the Queen, and received with strong demonstrations of affection; and lodgings were assigned them, with all the friars, in a house which the Queen had bought, quite close to her palace of Somerset House, which her truly Christian and royal liberality had furnished with everything necessary for their condition; adding a garden to it and enclosing it with a strong wall. The intrigue of Monsieur de Châteauneuf, who had gained the ascendency in the council of the King and Queen of Great Britain, and prevailed also against the orders of the Most Christian King, became known by this time. He caused the two Fathers of the Oratory to remain, though they were to have returned to France, as I have observed, on the arrival of the Capuchins in England.

This affair greatly shocked the Reverend Father Leonard, who was destined to be confessor to the Queen, and caused him to resolve to leave England and to go back to France, and to induce all the friars to return thither. He took their opinions thereupon, that he might not be alone in the enterprise; all agreed in thinking that it would be better to stay, that they the Capuchins might

Digitized by Google

greatly promote the glory of God in the assisting of Catholics and in the conversion of Protestants. Having come to this conclusion, they began to learn the English language, and in a year they qualified themselves to hear confessions.

At that time, they wore cassocks and long sleeves, like the secular priests, and were extremely desirous to have permission to resume their religious habit. The Reverend Father Leonard asked and obtained it of the Queen, and received orders, at the same time, to make all necessary preparations for public service in the chapel and for preaching on the Sunday following, which was the third Sunday in Lent. On this agreeable news, they immediately relinquished their cassocks, resumed their Capuchin dress, appeared next day in the chapel, where they celebrated the Holy Sacrifice of the Mass, and chanted Vespers and Complin. The Reverend Father Esmé of Beauvais preached a wonderful sermon in the presence of her Majesty. The lesson was concerning a dumb man, which furnished the preacher with occasion to say to the Queen that if, since the dismissal of the French and the war with France, the preachers were dumb to her Majesty's ears, the Master of all preachers, the Holy Ghost, had spoken to her heart.

The rumour of this divine service held by the Capuchins spread over the whole city of London, and drew an innumerable multitude of people of both sexes and religions to the Queen's chapel. The Catholics looked with joy upon the Capuchins as men sent by Heaven to shew, in the profession of their life, the truth of the faith which they had received from their ancestors, and who had always boldly maintained it, at the expense of their fortunes, their honour, and their blood. They could not turn their eyes from that habit, in which they contemplated the poverty of Jesus Christ, in the humility of the Gospel and the contempt of wealth. They compared this simplicity with the luxury of the ministers, and thanked God for having kept them in that religion of which their fathers were genuine professors.

A gentleman whose obstinacy and false zeal rendered him remarkable among the Puritans or Calvinists, came with some one of his sect to see and to make game of these new Capuchins, clothed in dresses so extraordinary and so strange in this kingdom. He

Digitized by Google

saw them, surveyed them with attention, reflected long upon the modesty of their looks, the gravity of their demeanour, the poverty of their habit, the reverence in their prayers. A ray of light, flashing upon his mind, convinced him that these men were the real professors of religion. He conceived the idea of embracing their faith, and, after mature consideration on the subject, he resolved to become a Catholic, spoke to a priest, opened his heart to him, received the necessary instructions from him; and, having deplored the long years that he had remained with the Puritans in ignorance of the true religion, he made a general confession, received absolution of his sins, fell ill, and, fortified by the holy sacrament of Extreme Unction, he departed this mortal life, to live, as it is reasonable to believe, eternally in heaven. The truth of this history is confirmed by Monseigneur the Bishop of Chalcedon, who officiated at that time as Ordinary and Superior of the secular priests in England.

As England is full of various sects opposed to one another, and all hostile to the Catholics, the King's council, apprehensive lest the great noise of this happy beginning in the Queen's chapel should excite some disturbance in it, forbade the English Catholics to go thither, and to attend the divine service there, and gave commissions for imprisoning all who should violate this ordinance; in fact, many Catholics only left the chapel, whither their devotion had led them, to enter dismal prisons, to be confined among persons of various classes. A very virtuous young lady, advanced in pregnancy, wife of an officer of the Queen's, was dragged thither with such violence that she was extremely ill in consequence, and was delivered before her time of a dead infant. The zeal of the Queen was kindled by this affair, of which she made grievous complaint to the King, obtained an order for the release of the Catholics from prison, and the confinement there of the persecutors by whom they had been consigned thither with such inhuman violence.

The state of religion was afterwards quiet, and the Catholics enjoyed a sweet and agreeable peace. The pursuivants, who are of the meanest class, and mostly apostates, furnished with commissions for taking the priests and the papists, as they call them, were happily taken away: the people began again to come eagerly to the

Digitized by Google

Queen's chapel, to hear Mass, the catechism, the disputations, the sermons, Vespers, Complin, to confess their sins, to receive the Adorable Sacrament of the Eucharist, to be married, and to have their children baptized.

This happy success was increased by the arrival of a Grand Almoner, sent from France and accepted by England. I have said that the Council of his Britannic Majesty had refused the Bishop of Bazot, and would not have a prelate invested with that character. For this reason, France artfully had recourse to compliance for filling that office of grand almoner to the Queen, and sent M. du Peron, a man adorned with all the excellent qualities befitting an illustrious ecclesiastic. He was nephew of the most eminent Cardinal du Peron, and was afterwards his successor in the bishopric of Evreux. He conducted himself at the court of England with such moderation, such suavity, such modesty, that Protestants as well as Catholics entertained great love and respect for him. The bishopric of Angoulême being vacant, he was appointed to it by his Most Christian Majesty. The King of Great Britain, having experience of the mildness of his disposition, and taking pleasure in his conversation, consented that he should continue to hold the office of almoner with the quality of bishop. From the bishopric of Angoulême he went to that of Evreux, upon the nomination of the King of France, and by the bulls of Pope Urban VIII. concurred to place him in a See which his uncle had so worthily occupied.

(To be continued.)

Digitized by Google

The Omnipresence of God.

WHENE'ER I scan the roaring deep,
And watch its waters rolling by,
A voice within me seems to say:
"Adore, adore, the Lord is nigh!"

Whene'er I hear the howling blast
Sweep savagely across the moor,
Again the same internal voice
Exclaims, "O man! adore, adore!"

If then I turn to milder scenes,
And gaze upon the azure sky;
Or, waiting till the shades of night,
I view the starry fields on high;

Those inward words again I hear,
They seem to pierce my very soul;
"Adore! adore!" the heavens cry,
"The Lord that made the planets roll."

Then prostrate on the ground I fall,
And worship Him whose thundering voice
Hurl'd hoary Chaos from his throne,
And bade the new-born worlds rejoice.

HIDDEN PROGRESS.

JUST as when wintry tempests rise,
And earth looks dull and bleak awhile,
A Hidden Hand to work applies,
And brings about fair Summer's smile;
So when we are in trouble cast,
And when the storm most fiercely roars,
A Secret Power directs the blast,
And speeds our bark to Eden's shores.

Digitized by Google

The Saints and their Religious Orders.

WHILE the Church has been celebrating several centenaries of her Saints—S. Benedict, S. Francis, S. Teresa, S. Thomas Aquinas, S. Thomas of Hereford—and especially now while the Pope, in repeated utterances, is recommending the faithful to join the Third Order of S. Francis, a little hagiology may prove interesting to many of our readers. Some have asked, what particular claim in sanctity have S. Francis and his Orders upon our consideration and goodwill. We shall presently see. It is difficult to ascertain in many cases to what particular Order or Institute the Religious who lived prior to the 10th century, and who are venerated as Saints, belonged. First because no Institute, in the later sense of the word, existed in early ages. Each religious house stood by itself, and sometimes a house, even founded by a great Saint, adopted after his death a rule, generally that of S. Basil in the East, and either that of S. Benedict or of S. Augustine in the West. The celebrated Abbey of Bobbio is an example of this, which figures in history as a Benedictine house, whilst S. Columbanus, the founder, was not a Benedictine. The same may be said of Iona and S. Columba, and of various others.

Secondly, Religious houses sometimes passed from one rule to another, so that there are instances in which two or three different Orders claim some Saint as their confrère. We have an instance of this in the great Pope, S. Agatho, who is claimed by the Benedictines and by the Basilians; and in the Spanish Saints Leander, Isidore, and Ildephonsus, who are claimed by the Benedictines and by the Canons Regular; as is also the case with S. Cyril of Alexandria, claimed by the Carmelites and by the Basilians, and of others. A more recent example of this is S. Clare of Montefalco, recently canonised, who, having founded that convent, is now claimed by the Augustinians and by the Franciscans; the real truth

Digitized by Google

being that she was not a member of either Order, but that the larger portion of her community, after her death, adopted the Augustinian rule, whilst the smaller part adopted that of S. Clare.

Thirdly, each Order has adopted certain Saints, who were relatives of their founders, or had intimate connection with them, so that these Saints are regarded as part of the Order, in which really they never lived. An instance of this is the numerous family of S. Basil, some 18 or 20 Saints, who, with the exception of S. Macrina, were not Basilians. Neither is S. Monica, the mother of S. Augustine, an Augustinian.

Let us now come to the Saints belonging to the different Orders.

First there are the *Basilians:* some 50 Saints are clearly members of this Order, or rather professed the rule. Of Western Basilian are canonized S. Joseph, the liturgical poet of the Greeks, born at Syracuse, S. John Thorestine in Calabria, the SS. Nilus and Bartholomew, of Grotta Ferrata, and the great martyr, S. Josaphat, Archbishop of Plock.

The *Canons Regular:* Leaving aside S. Augustine and older Saints whom they take as their own, we have about 20 canonized, of whom S. Ubaldus, S. Norbert, and S. Laurence Justinian are venerated in the Universal Church. S. William, Abbot of Eschilde in Denmark; S. William, Archbishop of York; S. Laurence O'Toole, Archbishop of Dublin; S. Gilbert, of Sempringham; S. Thomas, of Hereford; S. Bernard de Menthon; S. Theutonius in Portugal; S. Guarino, the Cardinal of Palestrina; S. Benno of Meissen; with the Martyrs S. Peter Arbues, SS. John, James, and Adrian of Gorcum, canonised by Pius IX., are amongst the canonised Saints of this Order. S. Leo II. was also a Clerk Regular.

Benedictines: We read of thousands and thousands of Saints of this Order, but really canonised there are perhaps *200 Martyrs* in Spain, with the Abbot S. Stephen, and *33 Martyrs* in Sicily, with S. Placid. Besides these there are some *120* or *130 canonised* Saints—S. Benedict and S. Scolastica with S. Maur, S. Benedict the Martyr, S. Antoninus of Sorrento, and the Popes S. Gregory I., S. Gregory II., S. Boniface IV., S. Leo III. and S. Leo IV. belong to all the branches into which, from the 10th century, the Benedictine Order was divided. S. Agatho, Pope, as we have said, is

Digitized by Google

claimed by them, as are S. Gregory III., S. Zachary S. Paschal II. and certainly belong to them S. Augustine, with all his constellation of English Saints, SS. Willibrord and Boniface, with all the German Dutch Saints, and S. Anscharius, S. Bruno the Martyr; S. Otho, and S. Adalbert, with other Apostles of the Northern countries; S. Ennecon, S. Dominic of Silos, S. Attilan, Bishop of Zamora, and others in Spain; S. Robert of Maison Dieu, S. Stephen of Grandmont and others in France. But from the 10th century begins the great congregation of Cluny, with its Saints Maical (Maiolus), Hugo and Odilo, the great Pope S. Gregory VII. and the Blessed Urban V.

Next comes the Congregation of Camaldoli, with its S. Romuald, S. Boniface the Bishop, S. Benedict, S. John, and S. Matthew, all four, with S. Christinus and another, martyrs in Russia and Poland, S. Parisius and S. Bononius, and S. Theobald, Bishop of Vicenza. Shortly follows the Congregation of Vallombrosa, with S. John Gualbert, and the two sainted Cardinals, his disciples, S. Peter Igneus, Bishop of Albano, and S. Bernard, the Bishop of Parma. S. Peter Damian, of the Congregation of Fonte Avellana, is counted with the Camaldolese Saints.

The Congregation of Cistercians follows, with its founder, S. Robert, of Molesme, S. Stephen Harding, S. Bernard, and S. Hedwige, and the Blessed Eugene III., Pope. The Congregation of Monte Virgine has S. William, that of the Celestine the Pope S. Peter Celestin, that of the Silvestrians, S. Sylvester of Osimo. Five centuries have passed since the Benedictine Order has had any canonised Saint, the last being S. Gertrude, who though never formally canonised, has been inscribed in the Calendar of the Universal Church.

The Carthusians, owing to their entire retirement, have few canonised. Their founder, S. Bruno, was canonised five centuries after his death. S. Hugh of Grenoble, S. Hugh of Lincoln, and S. Adelm, Bishop of Belley, are members of this Order.

The Brigittine Order has S. Bridget and S. Catherine of Sweden.

The Trinitarians have S. John, S. Felix, and S. Michael de Sanctis.

Digitized by Google

The Order of Mercy has S. Peter Nolasco, S. Raimond the Cardinal, and S. Maria de Corvellon (called de Soceos).

The Augustinian friars have also three, S. Nicolas of Tolentino, S. John a S. Facundo, and S. Thomas of Villanova.

Three also have the Servites, S. Philip Benizi, S. Pellegrino, and S. Giuliana. The Seven Founders are only Beati.

Of the Dominicans fourteen have been canonised, of whom ten are in the Calendar of the Church, and four not, S. Louis Bertrand, S. John, Martyr of Gorcum, S. Agnes of Montepulciano, and S. Catherine de Ricci. S. Pius V. and B. Benedict XI. are Dominicans. The Jesuits have ten canonised Saints, four in the Calendar of the Church, and six not, S. Stanislas, S. Francis Regis, S. Francis Jerome, and SS. Paul, John, and James, martyred in Japan.

The Carmelites have six, S. Angelo the Martyr, and S. Albert, with the four in the Church Calendar.

The Theatines two, S. Cajetan and S. Andrew Avellino.

Oratorians, Somaschi, Camillini, or Ministers of the Infirm, Clerks Minor, Scolopii, Bonfratelli, Passionists, Redemptorists, Ursulines, and Visitation Nuns have each of them *one* canonised saint.

The Franciscans, since their foundation in the beginning of the thirteenth century, outnumber all. They have 82 saints regularly canonised.

Of holy persons who have died since 1523, or since the rise of the modern Congregations and Orders of Clerks Regular, of whom S. Cajetan is the Patriarch, 97 have, up to this time, been canonised. Of these, twelve are secular priests or lay persons—S. Charles, S. Francis of Sales, S. Toribio, S. Germain Cousin, two Martyrs in Japan, four parish priests Martyrs at Gorcum, and S. John Baptist de Rossi and S. Benedict Labré, who were both Franciscan Tertiaries; *37* are of different Orders and Congregations, and *48* are Franciscans. It is thus clear that S. Francis still props up the Lateran.

Digitized by Google

THE BISHOPS ON THE THIRD ORDER.

FROM the Lenten Pastorals just issued we extract the following passages concerning the propagation of the Third Order.

The BISHOP of HEXHAM and NEWCASTLE writes:—

"The Holy Father contemplating, and himself acutely suffering from, the disorders of which the world is sick even unto death,—the spirit of insubordination to authority—the restless discontent—the network of secret societies, all bent upon bloodshed and the overthrow of established government—the spirit of voluptuousness and effeminacy; and knowing that there is but one remedy for all, namely, the denying ourselves, taking up our cross, and following in the footsteps of our Lord, has in a recent Encyclical Letter expressed his earnest fatherly wish for the propagation of the Third Order of S. Francis. It was originally called the 'Brotherhood of Penance.'

It owes its existence to S. Francis, 'the Poor Man of Assisi,' and the illustrious founder of the Franciscan Order. He belonged to the twelfth and thirteenth centuries. Verily he was a disciple of our blessed Lord—a 'second Christ' crucified, who most thoroughly and effectually gave up all he had, denied himself, took up his cross, and followed our blessed Lord step by step to the bitter end. He is described as 'in love with poverty,' and no miser ever hankered after riches more ardently, than he hankered after poverty.

His Third Order had a small beginning. It consisted for a time of a wealthy tradesman and his wife, who, in their desire to lead a more holy and perfect life in this world, sought the advice of S. Francis. He gave them a Rule of life. This was the tiny mustard-seed, which, like that of the parable, grew into a mighty tree with wide-spreading branches. From Italy, where it first struck root, it spread through the adjoining kingdoms of France, Spain, and Germany. It crossed the sea, and flourished in England. Popes not only sanctioned it, and enriched it with indulgences and spiritual favours, but enrolled themselves in it. Cardinals, Bishops, Priests, Emperors, Kings, Princes followed their example; and thousands

Digitized by Google

of the laity of every condition of life, from the rich and noble to the poor peasant, took the habit and the cord, and enrolled themselves 'in the army of Jesus Christ.' It became the means of a great moral reformation; it served at the time to stem the progress of vice and immorality—of every species of disorder and sensuality. It is now again reasseitrng its power and becoming widely diffused. It is not for the cloistered monk or nun (they are of the first and second Orders); it is for those living in the world—mixed up in the world's affairs and temptations. It is in no way incompatible with the duties of your state of life. Its habit need not be exposed to notice—its daily duties are not arduous. It thus strikes at the root of the vices over which we are lamenting, vanity, and extravagance of dress—love of pleasure and self-indulgence—drunkenness and excess of eating—party-feuds and secret societies. On the other hand it inculcates a spirit of poverty, frugality, modesty, self-denial, and obedience. It is, in short, a sovereign antidote to all the evils and vices of the period."

From the Pastoral of the BISHOP OF NOTTINGHAM:—

"We send you also herewith an Encyclical Letter of our Holy Father, which we request you, dear rev. brethren, to read to your flocks on one of the Sundays in Lent at your discretion. In it his Holiness proposes the Third Order of S. Francis as an admirable remedy and safeguard against the spirit of covetousness, worldliness, and sensuality of which we have been speaking. He tells us that if these Franciscan institutions were to be restored to their primitive condition and to flourish, 'faith and piety and all Christian virtue would easily flourish too; the lawless greed for temporal things would be weakened; nor would men weary of subjugating their cupidity by means of virtue, which to most appears a great and odious burden. He tells us that, in that case, the relations between rich and poor would be most satisfactorily arranged, because the conviction would be established that poverty was not without its dignity; that the rich man is bound to be merciful and generous, the poor man to be content with his lot and his industry; and that neither is born for these perishable goods, the one must win heaven by patience, the other by liberality."

Digitized by Google

In accordance with the desire of our Holy Father we earnestly commend to you, then, dear children in Christ, the Third Order of S. Francis, and hope that in every mission some of you, both men and women, may have the grace to join it. Priests may easily obtain from the Superior of the Order the faculties for clothing and professing private Tertiaries, and these may meet together at times, as is done in the Cathedral Mission, for exhortation, mutual encouragement, and prayer in common. The setting up of a Congregation of Tertiaries, for which officials are appointed, and which is in closer relations with the Franciscan Order, is a further step, about which it would be necessary that we should be consulted in each case.

The ARCHBISHOP of S. ANDREWS and EDINBURGH joins in the same recommendation. His Grace says:—

"If, as is natural, and in many ways advantageous and praiseworthy, persons wish to join in associations, there are those to be found which are not only not condemned, but are highly approved of and recommended by the Church. Such are the various associations or confraternities to be found in every congregation in greater or lesser number, and all of which have for their object the social, the moral, and religious improvement of their members. We shall not, however, enlarge upon this subject now, as we mean to take an opportunity of doing so at another time, but we cannot pass from it without drawing your attention to the Encyclical Letter of his Holiness, addressed in September last to all the pastors of the Church, in which he expresses his desire that they should exhort the faithfu lto join one of these associations, called the Third Order of S. Francis. We merely allude to it now to demonstrate how conformable to the spirit of the Church, as exhibited in its Head, it is for Catholics of every grade to enrol themselves in some such associations, as he himself has done, and glories to have done. It is by such means that the evils of unlawful societies can best be counteracted, and the disgrace removed from us of having in our midst organised associations which countenance and approve, and even command as a duty, the commission of the worst crimes of violence and assassination."

Digitized by Google

Gleanings.

BEATIFICATION OF A FRANCISCAN.—The beatification of Fra Carlo da Sezze, of the Franciscan Order, who died in 1670, was solemnized on Sunday morning, in tne great hall above the vestibule of S. Peter's, with the same pomp and ceremonial as that of Alfonso Orozco on Jan. 8th. In the afternoon Leo XIII. went in state to venerate the relics of the newly beatified. Carlo da Sezze was a man of great learning, and was often consulted by the Pontiffs Alexander VII., Clement IX., Clement X., and Clement XI. He was said to be endowed with the gift of prophecy. His beatification was decreed by Pius IX. on November 20th, 1875.

ON THE HAPPINESS OF SERVING GOD.—Honours, riches, and pleasures, are the things on which the world sets the greatest value; they are not to be found where the world seeks them, but only in the service of God. It is indeed a greater honour to be a servant of God, than to be the emperor of all the earth. What then must it be to be His friend and favourite, to be His spouse, to be His child, to be His temple? Can any worldly honours be compared with these? O how glorious a dignity it is to be heir apparent to a heavenly and eternal kingdom! O how happy, in the meantime, during our mortal pilgrimage, to walk and converse with God; to be as familiar as one pleases with this Great King; to have admittance into His closet whenever we will; to have an assurance from Him of a favourable audience and of obtaining all our requests. How truly honourable it is to have one's name enrolled in the Book of Life; one's character established, not in the mean village of this world, (which nevertheless cannot help admiring and esteeming true virtue,) but in the great city of God, the heavenly Jerusalem! O my soul, let such honours as these be the only objects of thy ambition. How rich the just man is; not always indeed in those worldly possessions, which every accident may take away, and which can never satisfy the heart; but in treasures infinitely more valuable, of virtue, grace, and merit, which all the money in the world is not sufficient to purchase, and which make the soul rich for eternity. But the servants of God have still a greater treasure than this, viz.,

Digitized by Google

God Himself; Whom the whole world cannot take from them, as long as they take care not to drive Him away by wilful sin. "He is their protector; and their reward exceeding great." (Gen. xv.) He is always with them; He is a tender Father to them; the eye of His special providence is ever upon them; His angels encamp about them, to defend them and deliver them from evil. In a word, God is all things to them that fear and love Him; so that, even as to the goods of the world, He never forsakes those that do not first forsake Him. O my soul, see thou seek no other treasure but Him; He will make thee rich indeed; fear no loss but the losing of Him. If thou hast Him nothing can make thee miserable; but without Him nothing can make thee happy. Consider the solid pleasures that attend a virtuous life; such as the satisfaction, peace, and joy of a good conscience; the sense that holy souls have of God's goodness and love for them; the experience they have of His sweetness, in their recollection and prayer; the consolations of the Holy Ghost, and the ravishing delights they often find in God, as a certain foretaste of the joys of heaven; the comfortable prospect of a happy eternity, after their short mortal pilgrimage; and above all, their love of God, and a blessed conformity to His will in all things, which sweeten even the greatest crosses. Such pleasures as these are far beyond all that worldlings can pretend to—pleasures pure and spiritual, which have supported, and even given an inexpressible joy to the martyrs under the worst of their torments. O! how great then is that error, how pernicious is that deceit, by which Satan persuades the children of this world that there are no pleasures in a virtuous life; whereas, indeed, there is no true pleasure anywhere else.—*Bishop Challoner.*

A FRANCISCAN AND AN ARAB.—During the Egyptian revolution, a Bedawee chief rescued from the anger of a furious crowd F. Francisco de Orta, a Franciscan missionary, who had been more than thirty years in the Holy Land, and other Franciscan monks and nuns also. He took them to his house, and, while the danger lasted, supplied them with all they needed.

The British arms having triumphed, this Arab chief, being condemned as a traitor by the fanatics, was loaded with chains and taken to Tantah. There he was on the point of being shot, when

Digitized by Google

he was recognised by F. Francisco, who, remembering that charity should be repaid by charity, used every effort to save him. He hastened to Cairo, and through his energetic exertions, succeeded in setting the generous Bedawee at liberty. The joy and satisfaction of the unfortunate prisoner may be imagined. He embraced F. Francisco, and his demonstrations of gratitude were so affecting that none present could refrain from tears. All shewed their gladness; but none were so joyful as our Holy Church which, through the acts of her apostles, sees the respect and veneration of these unfortunate infidels increase every day, and new titles to her love acquired on these wild shores.

Franciscan Chronicle.

THIRD ORDER AT PECKHAM.—This old-established Congregation is as regular and well organized as ever. The number of Tertiaries is continually on the increase, and many of them are engaged in the Corporal and Spiritual works of Mercy among the needy.

THIRD ORDER AT EAST DULWICH.—From a small beginning (one Brother, two Sisters) this family of Tertiaries now numbers 29 members. The meetings are held every month, and well attended.

THIRD ORDER IN NOTTINGHAM.—Under the direction of the Very Rev. Canon Douglas, the Brothers and Sisters of the Third Order, attached to S. Barnabas' Cathedral, hold their meetings regularly. Preparatory to the reception of a member, a short course of instructions is given, the Postulant is made so fully acquainted with all the advantages and obligations of the Order, that we cannot marvel at the efficiency of this rising Tertiary family.

THE THIRD ORDER IN LEEDS.—On Sunday, February 4th, the Brothers of the Third Order of S. Francis attended in large numbers, it being the usual monthly meeting, on which occasion twelve new Postulants gave in their names. After Vespers and Complin had been said and the tickets of the monthly patron Saints distributed, the Brothers adjourned to the Church, where the Veni Creator and the prayers for the monthly assemblies were said. After these, an excellent instruction on the Rule and the spiritual advantages to be obtained by those joining the Third Order was given by the Very

Digitized by Google

Rev. Father Director, who at the conclusion announced to the Brothers that during the Bishop's recent visit to Rome, His Holiness the Pope, at the request of His Lordship, granted to the Cathedral of S. Anne, Leeds, the great Indulgence of Portiuncula, so that henceforth the Indulgence may be gained by visiting S. Anne's Cathedral during the Feast, just the same as by visiting any of the Franciscan Churches. At the close, four Postulants received the Holy Habit and commenced their Noviciate. The members of the Third Order are increasing in Leeds; many of the Brothers and Sisters by their good example are endeavouring to follow in the footsteps of their Holy Father S. Francis.

THIRD ORDER IN BLACKBURN.—The Brothers and Sisters of the Third Order attached to S. Alban's (now numbering over 120) by their regular and devout lives are drawing many from evil ways, and give to their devoted priests much satisfaction and consolation.

S. JOSEPH'S CHURCH, LIVERPOOL.—A beautiful oil painting of S. Francis, life size, has been placed over the altar in the Chapel of the Third Order in this Church, and was unveiled and blessed at the meeting of the Sisters on March 8th. The numbers of both Brothers and Sisters continue steadily to increase. Six Postulants received the Habit at the last meeting of the Sisters.

THE CENTENARY OF S. FRANCIS IN INDIA.—The Bishop writes from Allahabad, India, December 22nd 1882. :—

Here also, in these distant lands, the centenary of the Seraphic Patriarch of Assisi has been observed as a great festival.

First, in the Church of Allahabad, the most important in the mission of Patna, the fourth of October was celebrated with the greatest possible solemnity. In the morning, after the low Masses said by the missionaries, (many of whom came from very distant places to take part in the celebration of the Feast,) there was Pontifical Mass, at which a vast number of people assisted, and great edification was given by the devotion with which many went to Holy Communion. As charity towards the poor was one of the works about which S. Francis was most solicitous, a breakfast was served to as many poor as could be assembled, about 300.

How many precious recollections this great and joyful day awoke in my missionaries and myself! How often we have seen this charitable work performed in our convents, especially in Italy, where now the friendship of six centuries is broken up!

Digitized by Google

The Feast was also celebrated with great solemnity and pomp in other important places in this Vicariate, and many soldiers, both English and Indian, were seen prostrate before the Altar of God, devoutly praying that He, through the merits and intercession of the Seraphic Patriarch, would grant peace and victory to His Church, of which S. Francis was so firm a support.

Among these churches there is one with a congregation of natives only. These missionaries also strove to commemorate the great Feast with all possible solemnity, and there also the poor enjoyed the charity afforded them. Thus the name of the glorious Patriarch, S. Francis, was blest by these Indians who have received such benefits through his children.

✠ FRANCISCO PESCI. O.S.F.C.
Bishop and Vicar Apostolic, Patna, East Indies.

Obituary.

YOUR charitable prayers are requested for the following:—

John Ford (Brother William, of the Third Order), who died February 12th in the 20th year of his age.

From the first establishment of the Third Order in Nuneaton, the pious youth watched closely all the movements of the Tertiaries, and with earnest desires enquired from them all the particulars. When he understood the duties and obligations of a Tertiary, he appled most fervently and was received into the number of the children of S. Francis on October 1st. He was not satisfied to bear the new name of Tertiary, but became a most exemplary member.

As soon as he became sick he did not ask for any doctor or comforts of life but with all his soul entreated his people to send for a priest. Having received all the consolations of our Holy Religion he passed the rest of his time in preparing for death, which took place as stated.

A Mass was said for him at 7 o'clock on the 15th, and the funeral took place in the afternoon. He was followed to the grave by his brothers and sisters in religion.

Ellen Titheridge (Sister Frances) of Gosport, recently deceased.

Digitized by Google

Franciscan Annals.

SUB TUUM PRÆSIDIUM CONFUGIMUS, SANCTA DEI GENITRIX NOSTRAS DEPRECATIONES NE DESPICIAS IN NECESSITATIBUS NOSTRIS, SED A PERICULIS CUNCTIS LIBERA NOS SEMPER, VIRGO GLORIOSA ET BENEDICTA.

VIRGO IMMACULATA, ORA PRO NOBIS.

VOL. VII.— NO. 77. MAY, 1883. PRICE 4d.

APPROBATION OF THE LORD BISHOP OF THE DIOCESE.

BROOK HOUSE, CLAPHAM COMMON, S.W.

DEC. 27TH, 1882.

We have much pleasure in recommending to the Faithful of our Diocese, "The Franciscan Annals and Monthly Record of the Third Order," published at East Dulwich under the care of the Rev. CAPUCHIN FATHERS.

✠ ROBERT. C.SS.R.
Bishop of Southwark.

S. Felix of Cantalice, Capuchin.

(FEAST, MAY 18.)

OF all the weapons provided in the armoury of religion to aid the Christian combatant in carrying on his life-long warfare against the enemies of his salvation, Holy Poverty was the one which our Seraphic Father S. Francis most strenuously recommended, both by example and precept, to the use of his children. This virtue was strikingly exemplified in the life of the Capuchin Friar, Felix of Cantalice.

Digitized by Google

The humble circumstances of his parents, who were simple but pious peasants, preserved him from the temptations accompanying wealth and position, which prove fatal to many souls. Felix was born in 1515, and passed his youth in agricultural labours, in a solitude favourable to recollection of mind, humility and innocence of heart. But since without temptation and struggle there can be no triumph and no reward, Felix was, in his early manhood, exposed to the bad influence and example of wicked fellow-servants in the farm where he took service, and had to endure much derision and persecution at their hands when he refused to follow or connive at their evil practices. What would have made a weak man yield, only made Felix feel a greater aversion to the world and the ways of the world, and desire a life of solitude and penance. But he had to wait long ere his wishes could be fulfilled; it was not until he had attained his 30th year that a happy accident occurred, a fortunate misfortune, if we may so speak, which proved a turning point in his life. As we read that the Roman Cincinnatus was called from following the plough to be the saviour of his country, so this humble labourer was called from the same lowly employment to edify and convert his fellow-men by his admonitions, his prayers and his good works in the Seraphic Order of S. Francis.

It happened one day that the oxen he was driving took fright, and on his attempting to stop them, they threw him down, trampled him under their feet, and dragged the plough over his prostrate body. Everyone thought he was killed, but he rose up uninjured, thanking God not only for his marvellous escape, but also for the sign afforded him that he was destined to labour in the service of the divine Husbandman, to till the soil of the heart, and bind sheaves for the heavenly Garner. Led by his love of poverty, he directed his steps to the Capuchin Convent at Civita Ducale. The Father Guardian, to test his vocation, enlarged upon the austerities of the Rule, and shewing him a crucifix which forcibly depicted the disfigurement of our Lord: "Behold," he said, "the model with which a Capuchin friar must seek conformity." Felix dropped on his knees before the Father Guardian, and raising to him his eyes swimming with tears: "I take God to witness," he said, "that a life of poverty and suffering is all I ask or desire." He was given a letter

Digitized by Google

of recommendation to the Provincial in Rome, and never did the heir to vast estates receive his title-deeds with greater pride and satisfaction than filled Felix's heart, as he joyfully sped to Rome, with his precious letter. He was at once admitted as a lay-brother and passed his novitiate in a neighbouring monastery. Although it is customary amongst us that the novice on entering religion, should take a fresh name, Felix retained the one he had borne in the world: perhaps because Felix (happy) was descriptive of his character in this life, and his condition in the life to come.

When his novitiate was ended, he was removed to Rome, where for the space of 42 years he fulfilled the duties of the *Brother Deo Gratias*, the Brother, that is, who was sent out begging. This office, if held for long, is apt to dissipate the mind, and prove hurtful to the spirit of recollection and prayer, but on Felix it had not this effect. As the convent gate closed behind him and his companion, when setting out on their rounds, he would say: "Now dear Brother, let us take our beads in our hands, keep our eyes on the ground and our hearts in heaven!" Thus the whole day he continued in uninterrupted union with God, and found abundant opportunities for the exercise of virtue. He practised obedience in that he knew he obeyed the will of his heavenly Master far better when going forth, wallet on shoulder, at the command of his Superior, than if he spent long hours in prayer before the altar, to gratify his own desires. And was not humility—the foundation of all virtues—required in the bare-footed mendicant, wending his way in quest of alms through the crowded thoroughfares of Imperial Rome, subjected to many a rude rebuff, or scornful sarcasm? Instead of avoiding humiliation and shunning contempt, he welcomed and courted them; to those who addressed him as Brother Felix, he would reply: "I am no *Brother*, I am only the Convent *ass*, which the good Brothers keep out of kindness." On one occasion, S. Philip Neri, meeting him in the street, stopped him and said: "Let us see, Brother, whether you know what it is to be mortified." Then he set his own hat on the head of Felix, who pursued his way with undisturbed serenity, the laughing-stock of all who chanced to encounter him.

Digitized by Google

Felix's daily life was in itself a constant practice of his favourite virtue, Poverty. But a poor habit, bare feet, and an almsbag alone do not constitute Holy Poverty, these he had in common with many other beggars; the virtue consists in voluntarily choosing and joyously embracing hardship and privation; in the renunciation of all earthly possessions, and the abandonment of all desire for them. This is what is meant by being poor in spirit, and this is the virtue Felix habitually practised when begging bread from door to door for himself and his Brethren in religion. For other beggars with whom he came in contact he had ever a kind word, and, when his Superiors gave him permission, something they appreciated better, namely a share in the alms he had collected. An amusing incident shews how fully he had entered into the spirit of his Rule, which forbids the acceptance or possession of money. One day, as Felix was leaving a house where he had received an alms, he felt his wallet weigh so heavily upon his shoulders that he could scarcely bear the burden of it—a burden which love generally made light to him. Setting down the bag, he proceeded to examine its contents, and presently discovered the cause of this unusual weight—a piece of money, probably slipped into his wallet by some unknown person. Away went the offending coin into the gutter, and Felix, shouldering his bag again, sped cheerfully on his way.

Deo gratias! thanks be to God! were words which fell so frequently from his lips, and were uttered in so heartfelt and impressive a manner that he is generally represented with them imprinted on the bag he carries. But never did he return so grateful a *Deo gratias!* to earthly benefactor, as he did to the Holy Mother of God, when she vouchsafed to place in his arms her Divine Child, as Felix was one day praying before her altar. And *Deo gratias!* were the last words he pronounced, before his soul took flight to Heaven, where *Deo gratias!* will be his joyful song to all eternity. His remains were interred in the Capuchin Church in Rome, and the cell he occupied may still be seen in the adjacent monastery.

And now, Reader, let me exhort you to ask yourself, how is it with you in regard to the virtue S. Felix of Cantalice prized so highly and practised so faithfully? "No fear for me," some one will

Digitized by Google

reply; "Providence has not placed me in affluent circumstances." Well, if you are poor, whether you were born poor or have become poor, whether your poverty be owing to your fault or your misfortune, make a virtue of necessity; do not complain, but bear your privations with patience for the sake of the Redeemer who made Himself poor for you; who loved the poor, who lived amongst the poor, and who said it was easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of Heaven; thank God for the little you have, and do not long after riches or envy those who possess them. For truly you have a better right to say *Deo gratias!* than your more wealthy neighbour, since, provided you use your poverty aright, the Son of God proclaims you blessed on earth, and promises that the kingdom of Heaven shall be yours.

And now a word to those who abound in this world's goods. Do not take amiss what we have just said about the difficulty of the rich entering the kingdom of Heaven. The words are true: they are not our own, but we quote them from the highest authority, for who knows aught concerning the gates of Heaven if not our Lord Himself? These everlasting Doors cannot be widened to admit the lovers of ease and luxury; the change must therefore be in them. If, O rich man, you would enter those glorious Portals you must become poor in spirit, you must regard your wealth as a loan from God, for which you will have to give account, as a means of sanctification, not of exaltation, as a treasure not to be squandered on superfluities, but entrusted to the hands of the poor, whose *Deo gratias!* will fall sweetly on your ears when it resounds as a watchword to admit you to the kingdom of Heaven, where you will unite with all the company of the Redeemer in their unending Deo gratias!

Digitized by Google

Conferences on the Rule of the Third Order.

CHAPTER VIII.

II.

THE IMPORTANCE AND NECESSITY OF PRAYER.

THE importance and necessity of prayer may be immediately inferred from what has been said in a former Conference of its effects on the powers of the soul. For the present, however, we intend to consider prayer from a wider point of view, in its relations, that is, to the needs of the individual, of the family and society. It will then be plain to every one that it not only deserves to be most highly esteemed, but that we should earnestly practise it. To begin then with our individual needs in the supernatural order, that of grace, and in the order of nature, in time and in the world to come.

Needless to say that of ourselves we are weak and helpless; it is plain enough as regards our animal life. Around us energise the manifold irresistible forces of nature, which work on blindly, fatally, without regard or pity to such a frail creature as man. True, by his reason man can to some extent direct and control these forces and yoke them to his service; the several modern inventions which have almost annihilated time and space, and, as it were, reduced the world to so small a compass, witness to the man's recovery by his mental powers of a portion of that dominion over nature he forfeited by sin, yet it is but an insignificant portion. For consider, we may gaze with joyful, and it is to be hoped, thankful anticipation on the fields smiling with the rich promise of future beauty, but a hail-storm, a blight, an inundation, a few insects may, in a few short hours, usher in famine, pestilence, intestine war. Turn we to a happy home, the abode of peace, of love, and of calm enjoyment; an unforeseen accident, a disease may in a few hours change it to a scene of mourning. And to what perils is not our own life daily, nay, hourly exposed? How many the doors by

Digitized by Google

which death sudden and unexpected may invade the home of life? Those frightful accidents daily reported in the public journals warn us how precarious is our lease of the present existence. Surrounded then as we are on all sides by forces which make no account of us, but rather seem to be banded together for our destruction, how important is it not that we should flee to the shelter of Him who alone rules these forces, "Who has measured the waters in the hollow of His hand, and meted out heaven with the span, . . . and weighed the mountains in scales, and the hills in a balance?" (Isai. xi. 12.) This is what we do in prayer, whereby we propitiate and render favourable the Author of nature; and draw down upon ourselves, and all dear to us, His loving care and blessings. To ignore, to despise prayer is a mark of that insane pride that knows not itself or its weakness; for who can know it, and acknowledge it, without at the same time confessing the all-important and absolute necessity of prayer? The witness of mankind in all ages, under every form of religion proclaims this necessity, nowhere do we find a race without religious practices of some kind, and among these prayer holds the first place. But besides the life man has in common with animated nature, he may claim kindred with the spiritual world by his mind and heart. Who that enters into himself is not conscious of infirmity here too, and an infirmity that is not proof against sorrow and discouragement amid the various mischances that befall us through bodily ills, misfortune, the weakness and malice of our fellows, and which mainly arise from that unfathomable void felt at times by all men, but by none so keenly as by those who have had their fill of the empty and passing goods of this life. Neither nature, nor the world, nor the cut and dried maxims of ts wise men avail to assuage this inward pain; rather do they aggravate it, for the best they can offer the sufferer is a bald and desolating Stoicism. Religion alone can give true comfort, and it is in prayer it applies its soothing remedies to our woes. Whatever the depths in which we are overwhelmed, though driven to the brink of despair, all is not lost, for God has opened to us a way of recourse to Himself; to Him who is our Father may we go, however great the bitterness of our heart, the discouragement which

Digitized by Google

would forbid hope; let us fall down before Him, and lay bare our hearts in His presence, in a word, *Oremus*, let us pray. In prayer shall we find strength, relief, comfort in every sorrow, it will bring to us that peace and contentment we would seek in vain from worldly gratifications. "Thou hast made us, O Lord, for Thyself," exclaims S. Augustine, "and our heart is restless until it rests in Thee." Now it is by prayer the heart approaches God, and rests on His bosom where it enjoys sweet repose and satisfaction. If this were its sole result, who does not see the importance and necessity of prayer? Who would not cry shame on the shallow infidels that would banish it from the earth? But the mind, as we have already seen, no less than the heart, stands in need of prayer, if it is to entertain thoughts befitting its native dignity, and satisfy its aspirations after truth and virtue. For on the wings of prayer it is raised to that order of truth in which alone it may sate its cravings, it is uplifted from earth to heaven, from the creature to the Creator, even as the will in its turn is strengthened to perform actions befitting one destined to the enjoyment of the Infinite Good.

Thus much for the merely natural order. Pass we now to man's needs in the order of grace.

That man's happiness, and hence his destiny is justice, the perfection of virtue, is a truth proclaimed in the schools of Pagan philosophy. Thus Cicero (On Laws) says: "Nothing can be more important than fully to understand that we are born for justice." But the revelation of God in Christ sets forth to us a justice consisting not only in the harmonious perfection of the moral virtues, but in a loving and close union of the soul with God, whereby it becomes a child of adoption, and heir of His kingdom. This justice is bestowed upon us, without any merit on our part, in holy Baptism. We have either preserved or lost this unspeakable gift; we are either just, that is as we usually say, in a state of grace, or we are in mortal sin. Whatever our condition, our need of prayer is absolute and extreme. If the latter be our sad case, let us consider what we are seeking to regain. It is nought less than God's friendship, and that close union with Him that gives us a strict right to be admitted one day to see Him as He is. Now this

Digitized by Google

is supernatural, which means far above the capacities and requirements not of our nature only, but of any nature the Almighty can create. If by mortal sin we have quenched God's Holy Spirit within us, it passes our natural powers, aye, of any creature whatever, to scale the heights from which we have cast ourselves down, to turn to God on whom we have turned our back, to win His pardon, to regain His friendship and the right to the heaven by inheritance we have forfeited. God must take the first step, He must raise us from our fall, pardon the past, and draw us to Himself. "What hope of salvation," exclaims S. John Chrysostom, "is there for any one apart from His help? How can any one keep to the path of righteousness, if the Spirit of grace forsake him?" (Homily 20, to the people of Antioch.) This help, for that it is wholly gratuitous as far as regards *our* merits, we call grace. But God does not bestow it indiscriminately on all sinners. In the usual order of His Providence, it is reserved for those who have humble recourse to His mercy: and this that the sinner may feel and confess his misery and powerlessness to escape therefrom, and may make greater account of God's pardon and friendship. Needless to add that the Fathers, Doctors and Divines, nay, holy Church herself proclaim the absolute necessity of prayer for the conversion of the sinner. Prayer alone can draw down on the sinner that look of loving fatherly pity which brings from the seared and hardened heart the tears of contrition; prayer it is that opens to the sinner the gates of mercy and restores to him the adoption of the sons of God. If, on the other hand, by God's unspeakable mercy you have reason to think you have preserved or recovered the Baptismal gift, for you too is prayer of paramount necessity, if you are to persevere and increase in good works until death. Now this you can never do of your own strength. You are beset on all sides by formidable foes waging against you a truceless war; your lusts, the world, the powers of darkness are arrayed against you, the evil within, the evil without you is ever assailing you; you have to wrestle "with principalities and powers, with the rulers of the darkness of this world, with the spirits of wickedness." (Eph. vi. 12.) Our weakness and frailty being what they are, it is quite out of the question our

Digitized by Google

resisting this array of hostile forces singlehanded; to trust to our own strength were to court defeat and final overthrow. We must needs be helped by God's grace. Wherefore the Apostle warns us: "Be ye strong in the Lord, and in the power of his might put ye on the armour of God, that you may be able to stand against the wiles of the devil" (Ibid. 10, 11). Now the chief weapon in this armoury is prayer. To neglect prayer shews an overweening reliance on one's own strength, on a foolish presumption that God will come to our aid without our taking the trouble even to ask Him, a presumption and self-confidence akin to that pride God holds in abomination and is wont to chastise by the withdrawal of His grace. Prayer then is necessary for the just man, if he would withstand his foes and persevere in grace. "Pray that ye enter not into temptation" is the warning of Christ to His Apostles, and in the prayer He taught us, He places each day on our lips the petition, "And lead us not into temptation." This is what the Apostle recommends to the first Christians, and it is the weapon wherewith the martyrs, anchorites, confessors and virgins won the victory over their ghostly enemies. The Church too, in the first stanza of the hymn of Prime, exhorts us as follows: "Now that the sun is risen, let us humbly beseech God that in our daily actions He would preserve us from harmful things;" as if to warn us that it is at our peril we neglect prayer even for one day, for as Tertullian says: "What foolhardiness to let a day pass without prayer!" (On prayer, chap. 10.)

But justice consists in not merely avoiding evil, but also in the practice of good, and not of a purely natural good only. The virtues of the Christian have their model and motive in Christ, in His life and teaching. Like Him then we must daily perfect ourselves, or rather His likeness within us by good works, in a word, we must grow in holiness and justice. Now this cannot be done without God's grace, as of ourselves we are incapable of any supernatural action, of any that is deserving of life everlasting. This merit presupposes a twofold grace, habitual or sanctifying grace whereby we are made holy and just in God's sight, and actual grace which enables us to act as befits just men. As S. Augustine puts it

Digitized by Google

(On nature and grace, chap. 26), in order to see, it is not enough that our eyes be sound, to discern an object they need the present concurrence of light. So too, the soul adorned with sanctifying grace is indeed whole and sound, but as this implies only a capacity or power of acting righteously, the soul requires the concurrence or help of actual grace for the realisation of this power. Hence the necessity of a continual recourse to God to obtain His help, His grace as it is called—a recourse a Christian should never neglect at any time, or in any of his actions. Without it, without prayer, our best deeds run the risk of being little better than the products of our self-love, or at most they will be purely natural, and of no positive use as regards our last end, which is life eternal.

Prayer then should be our most common practice. As Clement of Alexandria says (Stromata, bk. 7): "The wise man (that is, the Christian) will pray in every place, but especially in secret, and in his innermost heart; he will pray at all times, in the morning at getting up, at noon, on a journey, and on lying down to rest; in a word, always." At this should we aim, as without prayer, conversion and perseverance are out of the question, nor can our good works help us to the attainment of eternal life.

Digitized by Google

Flowers of S. Francis.

(Continued.)

CHAPTER IX.

HOW S. FRANCIS WOULD TEACH BROTHER LEONE WHAT TO ANSWER, AND HOW THE LATTER COULD NEVER SAY AUGHT BUT THE CONTRARY TO WHAT S. FRANCIS WISHED.

S. FRANCIS was once, at the beginning of the Order, with Brother Leone in a convent, where they had no books to say divine Office. When the hour of Matins arrived, S. Francis said to Brother Leone, "My beloved Brother, we have no Breviary in which to say Matins, but in order to employ the time in praising God, I will speak with thee, and thou shalt answer me as I shall teach thee; beware thou do not change the words I shall order thee to say. Thus will I begin: 'O Brother Francis, thou hast done so much evil, and hast committed so many sins in the world, that thou art only worthy of hell, and thou, Brother Leone, shalt answer, 'It is very true thou art worthy of hell'." Brother Leone said, with the simplicity of a dove, "Willingly, Father; begin, then, in the name of God." S. Francis began thus: "O Brother Francis, thou hast done so much evil, and hast committed so many sins in the world, that thou art worthy of hell." And Brother Leone answered, "God will work so much good through thee, that thou wilt certainly go to heaven." "Do not speak thus, Brother Leone," said S. Francis; "but when I say, 'Brother Francis, thou hast committed so many iniquities against God, that thou art worthy to be cursed by Him,' thou shalt answer thus: 'Yes, indeed, thou art worthy to be numbered among the cursed'." And Brother Leone answered, "Most willingly, O my Father." Then S. Francis, with many tears and sighs, striking his breast, cried with a loud voice,

Digitized by Google

"O Lord of heaven and earth, I have committed against Thee so many sins, that I deserve to be cursed by Thee." And Brother Leone answered, "O Brother Francis, the Lord will cause thee to be singularly blessed among the blessed." And S. Francis, much surprised that Brother Leone answered quite the contrary to what he had ordered him, reproved him for it, saying, "Why dost thou not answer as I taught thee? I command thee, in the name of holy obedience, to do so. When I say, 'O wicked Brother Francis, how canst thou think God will have mercy on thee, when thou hast so sinned against the God of all consolation that thou art not worthy of finding mercy,' then thou, Brother Leone, my little lamb, thou shalt answer: 'Thou art not worthy of finding mercy'." And S. Francis began repeating, "O wicked Brother Francis," and so on. Brother Leone answered: "God the Father, whose mercy is infinitely greater than thy sins, will have compassion on thee, and will likewise grant thee many graces." At this answer S. Francis, meekly angry, and ruffled without impatience, said to Brother Leone, "How canst thou presume to speak against obedience? Why hast thou so often answered the contrary to what I ordered thee?" Brother Leone answered, with great humility and respect, "God knows, my Father, that I had resolved in my heart each time to answer what thou commandest me, but the Lord made me speak as it pleased Him, and not as it pleased me." S. Francis, greatly astonished, said to Brother Leone, "I entreat thee, beloved, to answer this time as I command thee." And Brother Leone said, "Speak, in the name of God; for most certainly this time I will answer thee as thou desirest." And S. Francis, weeping, said, "O wicked Brother Francis, dost thou think that God will have mercy on thee?" And Brother Leone answered, "Not only will He have mercy on thee, but thou shalt receive from Him especial graces. He will exalt thee and glorify thee to all eternity, because he that humbleth himself shall be exalted; and I cannot speak otherwise, because it is God who speaketh through me." After this humble contestation, they watched till morning in tears and spiritual consolations.

Digitized by Google

CHAPTER X.

HOW BROTHER MASSEO ASKED S. FRANCIS, IN A MOCKING TONE, WHY THE WORLD WENT AFTER HIM; AND HOW S. FRANCIS ANSWERED THAT IT WAS SO, TO THE CONFUSION OF THE WORLD AND THROUGH THE GRACE OF GOD.

S. Francis once resided at the Convent of the Portiuncula, with Brother Masseo of Morignano, a man of great sanctity and great discernment, who held frequent converse with God; for which reason S. Francis loved him much. One day, as S. Francis was returning from the forest, where he had been in prayer, the said Brother Masseo, wishing to try the humility of the Saint, went forth to meet him, exclaiming, "Why after thee? Why after thee?" S. Francis asked him what he meant. Brother Masseo answered, "I mean to ask thee why all the world goes after thee; why all men wish to see thee, to hear thee, and to obey thy word? For thou art neither comely nor learned, nor art thou of noble birth. How is it, then, that men go after thee?" S. Francis, hearing these words, rejoiced greatly in spirit, and lifting up his eyes to heaven, remained for a long space with his mind rapt in God; then, coming back to himself, he knelt down and returned thanks to God with great fervour of spirit, and addressing Brother Masseo, said to him, "Wouldst thou learn the reason why all men come after me, know that it is because the Lord, who is in heaven, who sees the evil and the good in all places—because, I say, His holy eyes have not found among men a more wicked, a more imperfect, or a greater sinner than I am; and to accomplish the wonderful work which He intends doing, He has not found a creature more vile than I am on earth; for this reason He has chosen me, to confound force, beauty, greatness, birth, and all the science of the world, that man may learn that every virtue and every good gift comes from Him, and not from the creature; that none may glory before Him; but if any one glory, let him glory in the Lord, to whom belongeth all glory in eternity." Then Brother Masseo at such a humble answer, given with so much fervour, was greatly impressed, and learnt of a certainty that S. Francis was well grounded in humility,

Digitized by Google

SAYINGS OF THE HOLY FATHER S. FRANCIS.

1. *He Announces himself as the Herald of a great King.*

A LITTLE after his conversion, as the man of God was walking through a wood, thieves fell upon him and demanded who he was. He answered boldly and prophetically, "I am the herald of the great King."

2. *God will Reward our Labours more generously and more faithfully than Man.*

The holy Father's brother was constantly mocking at his poverty and misery, and once in a time of great cold, he sent a companion to ask if he would sell some of his sweat. "No," answered the servant of God, "I shall sell my sweat at a much higher price to God."

3. *How the Passion of Christ should be Wept over.*

Not long after his conversion, the Saint was weeping and groaning loudly near our Lady of Angels, and being asked by a certain spiritual man why he wept so bitterly and so loudly, he answered, "I weep over the Passion of Christ, and far from being ashamed thereof, I would that my cries could be heard all over the world."

4. *How the Love of God in the interior Dispels all Exterior Cold.*

Being asked how he could bear the extreme cold of winter when so thinly clad, the holy Father answered, "If our hearts were inflamed with the love of our heavenly country, we should easily bear this external cold."

5. *The Soldier of Christ should not Reserve for himself any Earthly Riches.*

On account of the complaints of his father, the holy man was advised by the Bishop of Assisi, to give back the money he had taken secretly in order to repair the ruinous Church of S. Damian, and which, utterly despising, he had thrown out of a window of the said Church. He answered boldly, and as one entirely detached from earthly things, "I will restore to my father not only the money which is his by right, but also even the very clothes I wear."

Digitized by Google

Maria, Vergine Bella.*

O MARY, Virgin beautiful and fair!
O lovely guide of pilgrims bound for heaven!
Dark clouds surround me as I wander here,
Oh let one gleam of heavenly light be given!

Spouse of thy Sire, O sweet and holy Maid!
The mother, yet the daughter of thy King!
Hail, sacred vessel! wherein He was laid,
Whom heaven fails within its bounds to bring!
O gentle Mother, aid thy loving child,
Point out to me the snares that strew my way,
And when death comes, O Virgin undefiled!
Be thou my help, my refuge and my stay.

Look down, sweet Maid, on my poor soul and smile,
Look down on me with countenance serene,
Consider not that I am, oh! so vile,
And thou art Heaven's most majestic Queen.
Sweet star of ocean, pointing out the way
To all who plough the waters of this world,
On my frail bark send down thy holy ray,
And let me not on cruel rocks be hurled.

* This is a translation of one of Jacopone da Todi's poems.

Digitized by Google

Heaven opened wide its bright and blissful door,
On thee alone the blessed grace did fall;
So do thou, too, sweet Maiden, I implore,
Descend to me in answer to my call.
O noble Queen! it was by grace divine
That thou wast raised to such a dignity,
Ah, then on me thine eyes should brightly shine,
For God did not refuse to look on thee.

Oh let my tears on thy sweet bosom flow!
On thy sweet bosom let me weep and sigh!
I am thy child—'twas Jesus made me so;
This is a truth which thou canst not deny.
O beauteous Virgin, tarry not, I pray!
Love will not wait, resistless is its power;
Oh come to me, no longer keep away,
Or wolves will soon thy little lamb devour.

Help me, bright Queen of Heaven's blissful land,
For frantic foes a dreadful battle wage:
The world, the flesh, have laid a ruthless hand
On my poor soul; the lion roars with rage.
Ah, how I fear that I shall have to yield!
My weary arm can hardly strike a blow:
But, valiant Virgin, if thou art my shield,
Soon will I rout the dire and deadly foe.

Oh give me Faith! Oh give me Hope and Love!
And from poor self help me to draw the veil!
Grant that I may find mercy from above,
And all my sins with contrite heart bewail.
O lovely Maiden, ever near me stay,
That I may keep from sinning any more,
And when at last my life hath ebbed away,
Oh land me safe on Heaven's golden shore.

Digitized by Google

The Month of Mary.

IT would be a difficult, perhaps an impossible task, to declare the motive which guided the Church in singling out her devotions for the different months of the year. It needs, however, no very deep knowledge to bring home to us the fittingness of the month of May to be also the month of Mary. Our hearts should be responsive alike to the influence of nature and of grace.

The month of May is the happy-spring time of the year when the long-blighted, cheerless, silent earth again breaks forth into life and light, again resounds with the hum of insect and the song of the bird. Mary is the spring-tide in the spiritual history of a fallen and sin-stricken world. What the dawn is to the full day, what the spring is to the fruitful summer, that was Mary, the *Aurora consurgens*, ushering in the Sun of Justice, opening up visions of future happiness to men. In the month of May our hearts are drawn away powerfully by the fresh beauties of nature; the Church would have them acted upon also by the beauties of grace, by the Mother of Grace, the *Virgo germinans Salvatorem.*

In the month of May, when the air breathes freshness and the sun looks down upon us with tempered rays, when all things begin to live a new life, the joyousness of nature woos us from our homes. We love to roam the budding woods, to linger by the sounds of running waters, to hearken to the many sounds of life upon the air; nature draws us away from ourselves, our troubles are for the moment forgotten, and we find a certain peacefulness and content in its companionship. Men wonder that we should dedicate a month to the thought of Mary, they rail at our love for her; but we, who have been brought up in the truth, find a peace and serenity in

Digitized by Google

hinking of her. We love to wander on in mind, as it were step by step, to the ever changing yet never exhausted scenery of her perfections. We find a joy and spiritual invigoration in the thought of these.

Yet we do not love to contemplate the greatness of Mary, merely for the sake of some slight subjective pleasure which may result therefrom. We look upon the face of nature at this season of the year, and it gladdens us; we look upon the perfections of Mary, and we may imitate them. Poets have apostrophised the earth, and called aloud to the stars, but these could neither hear nor answer them: we call on Mary, and she can both hear and help. The gifts of nature come to us through Spring; the higher and more ennobling gifts of grace have come to us through Mary.

To pray, then, to Mary and to strive to imitate Mary are to be the results of our admiration of Mary during this month of May. When we are told, "Be ye perfect, as your heavenly Father is perfect," we are bewildered and lose courage; but when we are told to imitate Mary we can take heart. For Mary was a true woman and of our own race, and in a certain sense lived a more common, more plebeian life than many of us do. We cannot equal her perfections, but we can make little feeble copies of them, on a reduced scale, in our own lives. She is our Mother, bearing us not indeed in her womb as she did Jesus, but in her heart, and if we wish to imitate her, we must like little children learn to do so at her knees.

PRAYER OF S. FRANCIS TO OUR BLESSED LADY.

HOLY Mother of God, most sweet and most beautiful; intercede for us with the King (delivered up to death for us), thy own most dear Son, our Lord Jesus Christ, that through His tender mercy, and in virtue of His most holy Incarnation and bitter Death, we may obtain pardon for our sins. Amen.

Digitized by Google

HISTORICAL SPIRITUAL PILGRIMAGE TO ASSISI.

CHAPTER VI.

S. DAMIAN'S.

TO-DAY we go about half a mile from the city to visit a Franciscan Sanctuary, which, beneath the pleasant overhanging shade of ancient-olive trees, stands to the south-east of Assisi;—a solitary place which years have not deprived of its original simplicity and seraphic poverty.—*The sanctuary of S. Damian, physician and martyr.* A very small church with a small house, both belonging to the Benedictines of Mount Subasio, poor, and served by a poor priest, it was, at the time the young Francis gave himself entirely to God, menaced with complete ruin. Francis had great affection for the little sanctuary, to which, as a soldier of Christ, he often came, to exercise himself in that service in which he was one day to become so celebrated. And it was within its walls that, in fact, the first manifestations of our Lord to him were made.

One day, while fervently praying there, he heard the voice of the Crucified repeat three times the words, "Hasten, O Francis, to repair my church, which, as thou seest, is ready to fall." Francis did not wait for this to occur a second time, but went to Foligno and there sold his horse and cloth, and, taking the money realised by the sale, hastened to the priest of S. Damian's and laid it at his feet, at the same time entreating permission to stay there with him. The priest received him, but refused his money. Pietro Bernardone, hearing of his son's determination, came to S. Damian's to seek him. Francis concealed himself behind a door, but he must soon have been discovered had not the wall miraculously shrunk back, hiding him from the eyes of his father. Francis remained at S. Damian's for a month, occupied in meditations on the intentions with which he had been for some time inspired. At the back of a door in the choir a recess may be seen, said to be the place in which the Saint concealed himself from the anger of his father.

Digitized by Google

When Francis quitted S. Damian's his father imprisoned him in a cellar of his house, but business taking Pietro from home, Pica liberated her son, who returned to the little church. When Bernardone, having returned from his journey, and found his son free, went to S. Damian's, the money for which the cloth and the horse had been sold was given to him, the purse containing it having remained beneath the window from which Francis had thrown it when the priest refused to accept his gift. In his detachment from earthly things Francis cast away the wealth which he was not permitted to spend on a pious work; the wealth for which his father was so eager; the wealth which has brought death to many souls and destruction to many good intentions. The window from which the money was thrown is still in its place.

But the Saint had heard the words of Christ, desiring him to repair His church; he was obliged, therefore, to beg for the materials he needed. He was seen then, despising the opinion of the people, going about the city, saying, "Whoever gives me a stone shall have the recompense of a stone; whoever gives me two, shall have the recompense of two; whoever gives me three, shall have the recompense of three." He worked as an ordinary labourer, carrying the stones upon his shoulders, taking no heed of his body, already attenuated by the rigour of his penance. Full of prophetic power, he one day, to encourage his companions in their work, cried in a loud voice, "Courage, brothers, put your hands to the work; hasten to complete this building, which, in a short time, will become the asylum of holy women, who will praise God and glorify the Church"—a prediction which, in five years, was fulfilled.

We now stand before the sanctuary; let us consider it in its appearance and in the memories it evokes; let us recall it shistory, for the instruction of our minds and the strengthening of our hearts.

We will commence with the exterior. High up in the wall is seen the place of the ancient door of the monastery, whence the virgin Clare repulsed the Saracens and the soldiers of Frederic II.

Digitized by Google

There is a portico to the church, with a chapel dedicated to S. Girolamo. The fresco of the altar is very fine; it is the work of Tiberio d'Assisi, and represents our Lady enthroned, with her Divine Son upon her knee, adored by four angels and as many saints—S. Francis, S. Clare, S. Bernardine and S. Girolamo; and on the left wall are S. Roch and S. Sebastian. The church is very simple, but contains many precious things. In the first altar are some valuable relics; amongst them the Breviary in vellum of the Saint, the pectoral cross of S. Bonaventure, the little bell with which S. Clare summoned her sisters to prayer, and, above all, the alabaster remonstrance, with which in her hand she drove off the Saracens. In the second was preserved the body of B. Anthony da Strongone, stolen from the Strongonetians at the time of the French domination. In front of the altar of Christ Crucified is the admirable and much venerated carving of F. Innocenzo da Palermo, of the reformed branch of the Friars Minor. Seen from the high altar, our Lord appears in agony; from the front, He seems to be expiring; from the other side, He appears dead. How wonderful is the power of art when united to piety! To the left of the high altar there is a painting in oil by Frederic Alborne of Berlin, representing S. Clare blessing the table in the presence of the Pope.

Let us enter the Convent. Here is the choir in which the Saint and his companions met for prayer and psalmody. It is still, as in his time, small and rough. Ascending by a narrow staircase we reach the oratory of S. Clare, where she prayed to her dear Lord. Returning by the same way, we see, at the door of the choir, two beautiful frescoes, the work of Eusebio Perugino, the pupil of Pietro, representing the Annunciation and the Stigmata. Here too is the little place where the Saint cultivated flowers; flowers have always had, for the saints, a wonderful language in which they sing the glory of God. In the refectory of S. Clare, which is preserved in all its integrity, there is a fresco recording the miracle of the bread blessed by the Saint. On our way to the dormitory of the religious, we find the infirmary and the narrow cells of the Damianite sisters; still ascending, we come to the ancient dormitory itself.

Digitized by Google

In these places S. Clare seems ever present; her face, with its sweet smile, seems to meet us at every step. Yes, the air we breathe is holy! Let us pray to S. Clare to watch over us.

The little church of S. Damian with the house attached, restored by S. Francis at the commencement of his seraphic life, was given to him by the good sons of S. Benedict, and from 1212 until 1260 S. Clare and her holy companions dwelt there. Having removed to the new monastery of S. George, formerly a hospital and church belonging to the Canons of Assisi, who received S. Damian's in exchange; they retained it until 1373, when they assigned to the Fathers of the Observance, but in 1604 it was given by Clement VIII. to the Fathers of the Reformed Order, who have there followed their exemplary life until the present time.

And now let us pause awhile to meditate on the renowned Saint, who was the companion of S. Francis in the restoration of the corrupt world.

Clare was born at Assisi, 1194, of wealthy parents, Ortolana dei Fiumi and Fervorino Scifi del Castello. Though endowed with great beauty and many talents, calculated to excite the admiration of the world, she lived in it like a fair and fragrant flower amid briars and thorns. Moved by the preaching of S. Francis, she sought instruction from him, and at his invitation, she was received by him at the age of eighteen into the religious life, on March 20, 1212. At first she lived with the Benedictine Sisters of S. Paul, on the banks of the Chiachi, about two miles from Portiuncula, where she was followed shortly after by her sister Agnes; from here they went to the Monastery of S. Panso. But S. Francis, having obtained S. Damian's, the little church he had restored, and having arranged the house attached to it as a monastery, brought thither S. Clare (1212) who was soon joined by other pious women, forty-nine in number, over whom she presided as Abbess; thus was the second Seraphic Order instituted, the Rule of which was approved by Innocent III. in 1216. Here her wonderful life was passed. Here she heard of the death of her Seraphic Father. Here she herself died on August 12, 1253, being 59 years old.

Let us kiss the ground, for it is holy.

Digitized by Google

Franciscan Devotions and Work.

II.—DEVOTION TO THE POPE.—*(Continued.)*

WORKS OF THE FRIARS-MINOR TO DEFEND THE AUTHORITY OF THE SOVEREIGN PONTIFF IN THE WEST.

THE character of the Church is essentially militant. Thus, while she was struggling in the East against the Greeks and Mussulmans, she had to defend herself in the West against the Cæsarism of the German emperors, who, seconded by the servility or ambition of some of the prelates, encroached on the spiritual power of the Sovereign Pontiffs.

When S. Francis founded his Order, Italy was divided into two powerful factions; the Ghibelines, supporters of the imperial designs, and the Guelphs, faithful subjects of the Popes. Frederic II. having endeavoured to revive the pretensions of Barbarossa in the episcopal elections, was excommunicated by Gregory IX. in 1227. The angry emperor raised a powerful army and invaded Italy. The Pope, to arrest his progress, formed a confederation between the cities of Lombardy of which he gave the command, with the title of Defender of the Holy See, to Jean de Brienne, afterwards emperor of Constantinople, who, in his old age, took the habit of the Friars-Minor. On their side, the children of S. Francis, inheritors of the devotion of their founder to the sacred person of the Sovereign Pontiff, vigorously defended his inalienable rights. They succeeded so well that Pierre de Vigne, the chancellor of Frederic II., wrote to his master, "The spirit diffused among the Italian people by the Friars-Minor, by means of a new Society, is more formidable to our plans than the largest armies." It was then that a child of ten years, S. Rose of Viterbo, was seen in public places haranguing the Italian people, keeping them faithful to the Pope by her burning words, for which she, and all her family were exiled.

Digitized by Google

Frederic, however, desiring to conciliate public opinion and to defy the Pope, departed for the Crusades, without being relieved from the censures of the Church. But on disembarking at S. Jean d'Acre, he found there two Franciscans, sent by the Pope to forbid the Patriarch of Jerusalem, the Templars, the Hospitallers and the Teutonic knights to have any communication with the excommunicated emperor. Frederic, finding himself as much opposed by the Friars-Minor in Palestine as in Germany and Italy, expelled them from his States and caused the death of many. After the death of his wife Yolande, he desired to espouse Agnes of Bohemia; but the Saint, greatly dreading an excommunicated prince, a rebel to the Holy See, refused his request and took refuge in a cloister of the Clares.

When Frederic fell under the censures of the Church, the Holy See had to struggle against Philip the Fair, whose decrees attacked the liberty and privileges of the churches. In this unhappy contention, the Friars-Minor were again the best auxiliaries of the Papacy. Boniface VIII. knowing the prudence and ability of F. Jean de Muro, General of the Order, sent him to France as Legate *a latere*, and afterwards, in recognition of his services, raised him to the Cardinalate. Later, at the Council of Vienne, when Philip asked that Clement V. should condemn the acts of Boniface, Jean de Muro and Gentil di Montefiore, also a Cardinal and Friar-Minor, avenged the memory of the calumniated Pope, and reduced to nothing the attempts of the advocates of the King of France.

After Philip the Fair, Louis of Bavaria, the usurper of the imperial crown, attempted to oppose the rights of the Holy See. Excommunicated by John XXII., Louis ravaged Italy, and having made himself master of Rome, assembled a convention which he caused to depose the Sovereign Pontiff and elect the Franciscan Peter de Corbara in his place. Michael de Cesena, General of the Order, drove away the intruder and, at first, energetically upheld the Holy See. But afterwards, wounded by the mortifying blow given him by the Pope, he himself fell into the schism, enticing with him F. William Occam, the chief of the Nominalists and one

Digitized by Google

of the greatest Doctors of his time. But the Order, assembled in Chapter in Paris in 1329, deposed Michael and declared him and his adherents to be excommunicated. Redoubling their zeal in reparation of the scandal caused by three false Brothers, the Friars-Minor defended with ardour the cause of the Sovereign Pontiff, and everywhere refused to celebrate religious offices in presence of Louis of Bavaria, thus publicly treating him as excommunicated. We know the unhappy end of the Emperor; the Order had the consolation of seeing Peter de Corbara, Michael de Cesena and William Occam, recant their errors and die penitent. The great Western schism lasted some years longer, dividing Christianity into two factions, and would have infallibly destroyed the Church, had not her institution and existence been divine. During the whole time of the duration of this schism, Marianus of Florence maintained the unity of the Order in obedience to the legitimate Pope, and if Wadding has denied it, it is in consequence of some of the religious having lived in those countries which acknowledged obedience to the anti-pope. In the midst of these deep-seated disturbances, it was not always easy to understand the truth; did not S. Vincent Ferrer himself adhere for some time to Peter de Luna? For the rest, the Friars-Minor, according to tradition, remained so devoted to the legitimate Pontiff, that, in 1378, Urban VI., to reward their zeal, bestowed the Roman purple upon four of their Order.

After the great schism, when the council of Bâle endeavoured to revive the doctrines of Wickliffe and the Hussites, S. John Capistran, whose words had already recalled thousands of heretics in Bohemia, wrote his treatise, "The Authority of the Pope and of the Council." Some years later, when the erring Savonarola attacked the Pontifical Court, we know that he had no more open adversaries than the Friars-Minor.

But see arise, at the homicidal breath of an apostate monk, the most terrible tempest that ever assailed the bark of Peter; see approach that most powerful revolt against the authority of the Sovereign Pontiff, which dragged a third of the European States

Digitized by Google

from their allegiance; see, by the criminal connivance of princes, Protestantism ravage the Church and stain Christendom with blood. When heresy and corruption were let loose against the immaculate Spouse of Christ, the first martyrs for the pontifical supremacy were the Friars-Minor of Gorcum in Holland. God alone knows the number of the children of S. Francis who, in Germany and France, paid with their lives for their fidelity to the Sovereign Pontiff.

On his side, Henry VIII. attempted the schism in England; but the Friars-Minor of his kingdom unanimously resisted him. F. John Forrest, confessor to the unfortunate Katharine of Arragon, not satisfied with resisting the tyrant in the pulpit, contended with him also with the pen. Henry revenged himself terribly; ninety-six Friars-Minor expired amid atrocious torments, others died in prison or in exile. F. John Forrest, after having endured sufferings equal to those of the Christians of Rome from their fierce persecutors, was condemned to the flames, which spared his hand and his lips; the hand which had written, the lips which had spoken so eloquently in the cause of truth and justice.

Crushed by the arms of the Christian princes, Protestantism left in rebellious spirits a leaven of revolt which, in religion, shewed itself in the form of Jansenism and Gallicanism, and in politics gave birth to that French revolution which has disordered the entire world.

In 1606, the Senate of Venice passed some decrees contrary to the holy laws of the Church. On its refusal to annul these decrees, Paul V. laid an interdict upon the territories of the Republic. The Capuchins, being distinguished for their firmness in defending the oppressed Church, were, with the Theatines and the Jesuits, banished by order of the Senate.

In 1682, Louis XIV. imposed on all the Schools of his kingdom a doctrine which attacked the divine prerogatives of the Vicar of Jesus Christ. This doctrine was, unfortunately, embraced by many religious Orders. In the midst of this decadence of the Catholic spirit, too general in France, two Orders, the Company of Jesus and the Capuchin Religious, boldly maintained the true doctrine. The Gallican bishops, condemned by this fidelity, avenged themselves by depriving both Orders of the power of administering the Sacraments in their respective dioceses.

Digitized by Google

The "philosophers," on their side, who for a long time had been secretly plotting the ruin of the throne and the altar, and who saw in these two Orders the most serious obstacles to the accomplishment of their criminal designs, bore implacable hatred against them. They spread all kinds of calumnies against the Jesuits, and thus succeeded in rendering them suspected by the European princes, who obtained from the Pope the suppression of the Company. The Capuchins, who were revered by the people, still remained. It was determined to destroy their salutary influence by covering them with ridicule. Then it was that those grotesque stories were invented, which, under the name of *Capucinades*, have been spread about the world, and those ribald songs which have contributed to the destruction of the Order,

I will add but a word. In the attack of the 20th of September, the Order of S. Francis had the honour of receiving the first blow. The first religious house despoiled by the officials of Victor Emmanuel, was the Convent of the Twelve Apostles, in which resided the General of the Conventuals, and in which had lived three Franciscan Popes: Sixtus IV., Sixtus V. and Clement XIV.

(To be continued.)

Gleanings.

THE PLACE OF THE CRUCIFIXION.—Near the place of the Crucifixion on Mount Calvary, to the right of the spot where the cross was erected, there is a large cleft in the rock, which, a constant tradition asserts, was produced by the earthquake which occured, as the Gospel relates, at the moment of the death of our Divine Redeemer. It is covered with a plate of silver, which revolves upon a pivot, thus enabling the observer to follow the trace until it enters the Chapel of Adam, under Calvary. At the top the cleft is more than six inches wide. The rock is of solid limestone

Digitized by Google

of a whitish tint, marked by streaks of gray and small red spots. The opposite sides of the fissure correspond to each other so exactly that if it were possible to bring them together they would fit perfectly. Many incredulous naturalists have made a profound study of this fissure, and, observing the oblique direction it follows relatively to the veining of the rock, have been compelled to admit the existence of a phenomenon which cannot be naturally explained by science. Hence some of them have been brought to the true faith by means of it. Addison relates of a deist who, whilst travelling through Palestine, endeavoured to turn the phenomenon into ridicule. With these dispositions he went to see the fissure. But when he examined it closely with the scrutiny of a naturalist he said to a companion, "I begin to be a Christian. I have made," he continued, "a long study of the physical sciences, and I can assure you that this fissure has never been produced by an ordinary and natural earthquake. A shock of this kind would have separated, it is true, the different strata of which the rock is composed; but the cleft would have corresponded with the veinings which distinguish them, and it would have been in the weakest points. I have observed that rocks which have been raised up by earthquakes are not like this. Everything here is different; the rock is divided obliquely, and the breach crosses the veinings in a strange and supernatural manner. Therefore, I see plainly and demonstratively that this is the pure effect of a miracle which neither art nor nature can produce. Hence, I thank God for having conducted me here to contemplate this monument of His wonderful power, a monument which places beyond doubt the divinity of Jesus Christ."—*Ave Maria.*

S. Francis de Sales on Devotion to our Lady.—Born within the octave of the Assumption of the Blessed Virgin Mary, August 21, 1567, he ever cherished the remembrance of this circumstance with special affection. From his earliest days he loved Mary most tenderly, and in imitation of her, and under her motherly auspices, he vowed perpetual virginity. On the feast of her Immaculate Conception he was consecrated Bishop, and received those extra-

Digitized by Google

ordinary spiritual favours of which mention is made in his life. Often have I heard him preach on the glories of our Lady, and in a style which only the sweetness of his heart could command. He was also very careful to lead the feelings of this devotion within the proper channel, always directing its acts to the love and honour of God, Whom we honour and love in our affection and veneration for Mary, even as he says, in his "Treatise on the love of God," that "Who is anxious to please God and our Blessed Lady does well, very well indeed; but who should wish to please our Lady as much as, or more than God, would become guilty of an unpardonable confusion."—*The Spirit of S. Francis.*

CHRISTIAN MAXIMS OF BUSINESS.—

1. Engage in no business inconsistent with the strictest morality, nor in which you cannot daily seek the blessing of the Most High.

2. Follow your chosen vocation, and that alone, whatever temptations to speculation or rapid acquisition may present themselves.

3. Adopt no "trick of trade," however sanctioned by custom, that involves deception or untruthfulness.

4. Never incur a debt beyond your resources.

5. Always live within your income.

6. Devote a fixed portion of your income beforehand to charitable uses, to be employed and accounted for as systematically as family expenditures.

The man who will regulate his business by such simple rules as these may keep free from adventurous traffickers, and assure himself, with God's blessing, of an honest competency, and a good name.

REVERENCE FOR THE AGED.—Cultivate a spirit of reverence. There is a blot upon the character where it is lacking. To revere the aged is to revere a thing almost sacred. In them are stored up rich experiences of joy and suffering, good and evil, that may be of great benefit to us if we will only rightly contemplate them. They are monuments, as it were, upon which are inscribed the lessons for us to learn—teaching us what to cherish and what to avoid, what to love and what to hate. While their virtues should demand our love

Digitized by Google

and veneration, their vices should only excite our pity, for these, too, are useful to us, and the unsightly scars they bear on the body should act as signals, pointing the rocks upon which they have been wrecked.

ALWAYS BEGINNING.—S. Francis used to say continually to his brothers, "My brethren, let us begin to love God a little." He felt that he was only at the outset of the way of perfection, a mere beginner in the science of God. If we think ourselves to be more, it is because we are less. If we think ourselves more than beginners, it is a sign that we have hardly yet begun. There is no security for perseverance except in always advancing. To stand still is impossible.—*Cardinal Manning.*

Franciscan Chronicle.

THIRD ORDER IN HUDDERSFIELD.—At the last monthly meeting, (which was well attended,) two Brothers of the Third Order made their profession and two were received. The members have special devotions in the Chapel twice a week.

THIRD ORDER IN NOTTINGHAM.—The members of the Third Order in this town held their monthly meeting on the 2nd April. There was a large gathering. The Father Director delivered a very appropriate sermon.

THIRD ORDER IN LEEDS.—The members of the several Congregations in this town have all recently augmented their numbers by the reception of several Sisters and Brothers. The meetings are presided over by the Father Directors, and are held regularly twice a month.

THIRD ORDER IN RAMSGATE.—Recently there have been several receptions into the Third Order in the above town, and several more are soon to join the same. As yet there is no organised meeting for these children of S. Francis, still there are hopes of this family being in good working order before long.

THIRD ORDER IN BAYSWATER.—This old-established Tertiary Congregation is well kept together; the monthly meetings are regularly attended, under the guidance of the Father Director.

Digitized by Google

QUESTIONS AND ANSWERS APPERTAINING TO THE THIRD ORDER.

A TERTIARY is in doubt as to the validity of receiving Soldiers into the Third Order, (see report in March number of the Annals,) and asks:—

1.—Are members of the Third Order permitted to carry arms? Another asks:—

2.—Can the members of other Religious bodies become Tertiaries of S. Francis?

ANSWERS.

1.—They may, of course, do so if they be in the army, or whenever it may be necessary to draw the sword in defence of the Church or their country.

2.—Yes, the Third Order of S. Francis is open not only to seculars, whether ecclesiastics or lay people, but also to the Religious of other Orders. In cases where the Religious of other Orders join the Third Order of S. Francis they need not change anything in their manner of life. They must, however, make a year's novitiate and the usual profession, like other Tertiaries *(Manual, 1880)*. They will participate in all the spiritual advantages, and can gain in their own churches or chapels all the Indulgences attached to the churches of the first and second Orders of S. Francis.—*Brief of Pius IX., April 7, 1876.*

Obituary.

OF your charity pray for the repose of the soul of MARY FRANCES RYAN, (Sister Elizabeth Frances of the Third Order,) who having borne a long suffering with much patience and resignation, happily departed this life on the 23rd of April, fortified by the rites of Holy Church.

REQUIESCAT IN PACE.

Digitized by Google

Franciscan Annals.

SUB TUUM PRÆSIDIUM CONFUGIMUS, SANCTA DEI GENITRIX NOSTRAS DEPRECATIONES NE DESPICIAS IN NECESSITATIBUS NOSTRIS, SED A PERICULIS CUNCTIS LIBERA NOS SEMPER, VIRGO GLORIOSA ET BENEDICTA.

VIRGO IMMACULATA, ORA PRO NOBIS.

VOL. VII.— NO. 78. JUNE, 1883. PRICE 4d

The Sacred Heart.

AS the devotion to the Sacred Heart is, and has been for ages, a special practice of the Franciscans; the following lines from the Lord Bishop of London, Upper Canada, will be acceptable and prove instructive and edifying to our Readers:—

"Let us for a moment dwell on the consideration of the devotion to the Sacred Heart of Jesus, which the Church so recommends to her children at this particular time, and we shall find that the object and end of this devotion are such, as to appeal with a mighty power to the heart and conscience of every Christian; are such as to draw the soul, as with the cords of Adam and the bands of love, to the foot of the cross and to its merciful and loving Saviour, Who on that blessed Rood purchased it with a great price, and died a cruel death that it might have everlasting life.

"The Sacred Heart of Jesus was always an object of devout adoration in the Church, for it is the God-Man, and is deified by its hypostatic union with the Divinity. This devotion is the same in substance as that which is paid to the adorable Person of Jesus Christ, Whose Sacred Heart was the seat and centre of His ineffable love for us. Christ was very God and very Man. His human and divine natures were perfectly distinct, and yet were hypostatically united in the adorable Person of our Blessed Redeemer, the second

Digitized by Google

Person of the Most Blessed Trinity. The Divinity and Humanity do not separately, but unitedly exist in the Person of Christ, and neither the one nor the other exclusively exists in any part of His glorious Person, the union of the two natures being a real, indissoluble, and eternal union. This is the teaching of the Church on this subject, and it follows from it, that each part of our Lord's sacred Body is equally worthy of adoration, from its personal union with the Divinity, but we are sometimes more powerfully moved by the contemplation of one part than that of another. In the language of mankind, the heart is said to be the seat of the affections. The soul operates principally upon the heart, and hence we ascribe to the heart the various affections and emotions of the soul. Hence it is, that God accommodating Himself to our human notions, commands us to love Him 'with our whole hearts.' The Heart of Jesus contains the fulness of the divine and human nature, in it 'dwelleth all the fulness of the Godhead corporally' (Coloss. ii. 9). It loved us from the first moment of the Incarnation, and will love us for evermore. Since the time It was pierced by the Roman soldier, It became an object of the deep vehement love of His children, and together with the Blood and Water, there flowed with It the full tide of God's graces and mercies on the world. S. Augustine says the side of Jesus was opened for him by the lance, and that he entered in and abode in the Sacred Heart as in a place of secure refuge. S. Bernard writes in sentiments of most tender devotion concerning the Heart of Jesus. S. Thomas of Aquin pictured that most loving Heart as wounded for our sins, and pouring out through the opening Its precious Blood, to shew the excess of His love, and to inflame with His love the tepid hearts of His disciples. S. Bernardine of Siena speaks of this Divine Heart as 'a furnace of the most ardent love, capable of setting the whole world on fire.' 'O love!' exclaims S. Francis of Sales, 'O sovereign love of the Heart of Jesus! What heart can praise and bless Thee as thou dost deserve? Let this adorable Heart live for ever in our hearts.'

"In adoring the Sacred Heart, we adore Jesus Himself, the figure of the Father's substance, and the splendour of His glory; we adore Him Whom the angels and saints adore in heaven, of Whom, when

Digitized by Google

coming into the world, it was said, 'let all the angels of God adore Him' (Heb. i. 6). We adore and love our dearest Redeemer, our God and our All, our first Beginning and last End; Him, Who for us men and for our salvation came down from heaven and became Man, Who stooped into the abyss of our nothingness, 'emptied Himself,' says S. Paul, 'taking the form of a servant, being made in the likeness of man, and in habit found as man; He humbled Himself, becoming obedient, even unto the death of the cross' (Phil. ii. 7, 8). We adore that divine and loving Heart, every throb and beat of which were for our salvation and happiness, the Heart of Him Who broke not the bruised reed, and the smoking flax did not extinguish, Who was the friend of publicans and sinners. We adore that divine Heart, which still, in the Blessed Sacrament of the Altar, abides with us in this valley of tears to cheer our exile, to dry up the tears of our sorrow, to heal the wounded heart, to dart into our bosoms the flames of divine charity that glow and burn in It, and to cast on the cold, bleak earth the fire of love which Christ came upon the earth to enkindle. Well may we cry out with the Church, '*O felix culpa, quæ talem ac tantum meruit habere Redemptorem.*' O happy sin, which deserved to have such and so great a Redeemer, Whose Sacred Heart abides with us for ever. '*O mira circa nos tuæ pietatis dignatio.*' O wonderful and ineffable condescension of the Sacred Heart of Jesus for us! What heart so cold as not to return It love for love; what bosom so dead to gratitude and to all the noble impulses of our nature as not to be for ever loyal and true to It! If I forget thee, O Sacred Heart, let my right hand be forgotten, let my tongue cleave to my jaws, if I do not make Thee the beginning of my joys and the burden of my praise. 'As the hart panteth after the fountains of waters, so panteth my soul after Thee, O my God; my soul had thirsted after the strong living God. I shall go over into the place of the wonderful Tabernacle, even to the House of God' (Ps. xli.), wherein the Heart of Jesus abides in the Sacrament of His love. Such are the sentiments that must fill the soul, such the ardent desires and the vehement longings for heaven and for God, that must inflame all who contemplate and adore the Sacred Heart of Jesus.

Digitized by Google

"But we not only adore the Sacred Heart as being a principal part of the adorable Body of our Lord, we also profoundly adore the infinite abysmal love of God for us, of which the Sacred Heart is a living symbol. The love the incarnate God bore us is an unfathomable abyss, which the plummet-line of human intelligence can never fathom. The Prophet said of the sorrow of our crucified Lord, that it was as great as the sea. We may also truly say, that His love for us was as vast, as deep, as boundless, as the ocean. S. Paul is ravished with transports of joy as he contemplates, with all the saints, 'the breadth and length, and height and depth of the charity of Christ, which surpasseth all understanding' (Eph. iii. 18). The Sacred Heart reminds us forcibly of the infinite love, which brought the Son of God down from Heaven to redeem us; which induced Him to become poor that He might make us rich with the riches of Heaven; which caused Him to spend thirty-three years here on earth, in poverty, humiliations, and sufferings, for our sakes: of that ineffable and tender love that animated the Good Shepherd, that forgave the Magdalen, that burned in the bosom of the father of the prodigal; of that compassionate love that moved Him to shed tears at the grave of Lazarus, over the doomed city of Jerusalem and over thousands of unrepenting souls, of which Jerusalem is the type; that dried the tears of the widow of Naim, and restored the buried Lazarus to the embraces of his sisters; of that all-embracing love that excluded no child of Adam from its circle, not even the cruel enemies that scourged and crucified the Redeemer, and put Him to death: 'Father, forgive them, for they know not what they do;'—of that love that would gather His children around Him, even as the hen gathereth her chickens under her wings—a persevering love. He was made man through love for us, and from the moment of His incarnation to His death He never ceased to love us. He died to teach us His love, and sitting at the right of His Father in the glory of Heaven He loves us still, always living to make intercession for us, and on the countless altars of Catholicity He loves us with undying love in the most Holy Sacrament; a patient love which waits for our conversion, pleads with us to give Him our hearts, pursues us in our wanderings, and brings us back

Digitized by Google

to the rejoicing; an imperial, omnipotent love, that broke the sceptre of Death, that destroyed the empire of the grave, that plucked from death its sting, and from hell its bite, and flung open for His children the gates of Heaven, and prepared a place for us in the many mansions of His Father's house; in fine, the love of the best of fathers, of the most affectionate of brothers, of the most devoted of friends. 'I have called you my friends;' 'Go tell my brothers that I will meet them in Galilee.' O ineffable love, inflame our tepid hearts with the love of thee! O Sacred Heart of Jesus, we implore, that we may ever love Thee more and more.

"The end aimed at by the Church in establishing the devotion to the Sacred Heart is, to promote God's glory, to destroy the reign of sin, and to inflame the hearts of men with the fire of divine charity. This devotion is also intended to make reparation to our Lord for the cold neglect and ingratitude with which He is treated in the Blessed Sacrament. But its principal aim is, to cause His love to be loved. The mission of Jesus Christ upon the earth was to enkindle thereon the fire of divine love. 'I have come,' said He, 'to cast fire on the earth, and what will I but that it be kindled?' (S. Luke, xii. 49.)"

This fire was indeed kindled in the heart of S. Francis, as we learn from his already published "Canticles," and with a love all his own did he honour the Sacred Heart. The practice of this devotion became his delight, and who more likely to realise the love of the Sacred Heart, than he who made Christ his sole study and merited the impress of the Sacred Stigmata.?

B. Margaret Mary of Alacoque says, "The night before the wonderful apparitions with which I was favoured, our Lord made known to me that S. Francis was the most beloved of the Sacred Heart and that I should take him as my heavenly Guide, and that he would introduce me into the Sanctuary of the Sacred Heart, that Heart of which he (S. Francis) knew all the secrets."

From the time of S. Francis, his children of the first, second and third Orders have faithfully practised this salutary devotion, and within the last few years the whole Order has been consecrated to the adorable Heart of our Lord Jesus Christ.

Digitized by Google

Conferences on the Rule of the Third Order.

CHAPTER VIII.

III.

THE EFFICACY OF PRAYER.

IT is the fashion nowadays with folks, who fancy they have improved Almighty God off the face of the earth, to sneer at Prayer as a practice befitting narrow and feeble minds, and a sheer waste of time. They have been sufficiently answered by what we have said of the effects of prayer on man's mental constitution, and of its importance and necessity. Woe to man, woe to society should these scoffers at prayer ever succeed in banishing it from the earth. They would leave man to be the sport of his weaknesses, deprived of comfort and solace, the bond-slave of his passions, a blind wretch groping his way amid Egyptian darkness. And what of society? It would become the object of Divine wrath, it would be the scene of untold horrors, a den of wild beasts—rather would it be impossible and cease to exist. But our present business is not with such as these, we address ourselves to those who, in the light of Faith, appreciate the gifts from on high, the followers of the Seraphic Patriarch whose chief delight was to approach God in prayer; we wish particularly to treat of its efficacy, with a view to prevent or remove any doubts which might be entertained as to our being heard when we pray.

We are now treating of *prayer*, not of a mere counterfeit of prayer; of prayer duly made, and in the conditions to be spoken

Digitized by Google

of hereafter. Taking prayer in this its only true sense, we say of it as of honest work, that it always tells, and never fails of its effect. The proof hereof is not beyond the ken of the humblest capacity. For what is it we do in praying? We turn to our Father for help and support in our misery and nothingness. We cannot suppose that God, the substantial Good and eternal Love, will turn a deaf ear when thus called upon. Now, as S. Bonaventure, the Seraphic Doctor, tells us (the Path of the Mind up to God): "Good naturally tends to impart Itself;" that is, to spread Itself abroad, to pour Itself out for the advantage of others. God, therefore, as he continues to argue, being the Sovereign Good, tends to impart Himself. This He has done within Himself, to the fullest extent, in the eternal Processions of the two Divine Persons; and, as was necessary from the very nature of the creature, in a partial and limited degree, by making the works of His hand, partakers of the likeness of His being. Now if, as we have seen, God is thus beforehand with the creature, ere it could turn to Him, what may we expect after it has had recourse to Him and pleaded its wants? The very idea of God's goodness proves that prayer cannot fail of its effect, and should ground us in the unshaken trust that what we duly ask we shall assuredly receive. "If you," says Incarnate Love, "evil though you be, know how to give good gifts unto your children, how much more will your Father Who is in Heaven, give good things to them that ask Him?" (S. Matt. vii. 11). Further, God is infinite wisdom. Now to wisdom it belongs to adapt means to their end. The end of man, as the Catechism teaches us, is to praise, honour, and serve God, (in other words, to do His will), and thereby to attain to the sight and enjoyment of Him in the next life. As we have seen, this destiny is supernatural, not only as regards man, but any creature whatsoever. Needless to say that left to our own resources we could never advance a hair's breadth towards it, we need strengthening with a strength above nature, nay, Divine, which is what we mean by saying we cannot be saved without the help of God's grace. In asking God's help, we are thus merely asking Him to adapt the needful means to an end He Himself has chosen. It is absurd to think that such a demand can

Digitized by Google

meet with a refusal; we may not question but that God desires that which is asked of Him by the soul that seeks first His kingdom and His justice. The idea then of God's wisdom forbids the thought that the soul that prays, prays in vain. No, it enters into and seeks to carry out God's loving purposes, its sighs and cries are answered by an outpouring of heavenly treasures, of plenteous graces, of renewed strength, to enable it to run towards the goal Divine Love has set before it. We must then approach with boldness the throne of God's mercy, in the assurance that we cannot fail to be heard.

But more than this, God invites, nay, commands us to pray. The Divine Scriptures teem with passages containing such invitation: "Let nothing hinder thee from praying always" (Ecclesias. xviii. 22); "Pray to the God of all, Who alone does wondrous things everywhere" (ibid. l. 22); "Watch and pray, that ye enter not into temptation" (S. Matth. xxvi. 41); "Watch ye therefore, and pray always" (S. Luke xxi. 36); "Pray without ceasing" (Thess. v. 17). But we should never finish, were we to quote all the texts bearing on this matter. Now, as S. Augustine observes (in S. Bonaventure, sermon v.), could God have thus repeatedly exhorted us to pray unless He were prepared to grant our prayers? But further, His word is pledged to us, in most of the texts where He exhorts us to call upon Him, He promises to hear us. "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me" (Psalm xli. 16); "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asks receives, and he that seeks finds; and to him that knocks shall be opened" (S. Matth. vii. 7, 8). And the same Divine it Master tells us: "Therefore I say to you, whatever things you desire when you pray, believe that you shall receive them, and you shall have them" (S. Mark xi. 24); "Amen, amen, I say to you, whatsoever ye shall ask the Father in My name, He will give it to you. Hitherto ye have asked nothing in My name; ask, and ye shall receive, that your joy may be full" (S. John xvi. 23, 24). No truth is so plainly inscribed on every one of the inspired pages as this promise of God to give ear to our prayers, so that failing every other proof, this alone were more than sufficient; for as Balaam said

Digitized by Google

to Balac: "God is not a man, that He should lie" (Numbers xxiii. 19). He is the very truth: "Heaven and earth shall pass away," says the Redeemer, "but My word shall not pass away" (S. Matth. xxiv. 35). What more can we desire than God's own promise that He will hear our prayers? But further, the Divine Scriptures are full of instances to the point, and one cannot read the lives of God's servants without seeing what an immense power is prayer duly made. S. Bernardine of Siena relates that an angel once appeared to our Seraphic Father, and said to him, "You have stirred up the whole host of heaven by your prayer." The heroism of virtue displayed by the saints, their victories over the powers of evil, that wondrous self-denial, their heavenly life are so many proofs of the fulfilment of these Divine promises. Their life was an uninterrupted prayer, to which was annexed an ever-increasing abundance of Divine gifts and favours. But without calling the saints into court, our own personal experience will prove to us the truth of these promises. At those periods of our life when, without neglecting the duties of our calling, we betook ourselves to longer and more earnest prayer, we were conscious within ourselves of a larger outpouring of grace; mortification, pious practices, retreat, watchings became easy and light; we found less difficulty in profiting by the example of the good, we were more patient, more charitable, more exact in the fulfilment of duty. But when prayer slackened, or, may be, ceased altogether, what came of it? The door was opened to distractions, to dissipation, selfishness, the love of vanities, distaste for holy things, to over-tenderness in dealing with ourselves, to wholesale negligence. The Holy Spirit we constantly grieved, withdrew more and more His gifts and aid. Such too often is the sad story of the past; if it hold good of the present, let us make of prayer our main concern, and we shall daily experience its efficacy, until the critical moment of death, when it will obtain for us that crowning grace equalled in the dealings of God (loving kindness to the sons of men) only by the Baptismal gift, the grace of final Perseverance, which, as S. Augustine with Holy Church teaches, we cannot merit, or deserve as of strict right, though it may be earned by humble and constant prayer.

Digitized by Google

Flowers of S. Francis.

(Continued.)

CHAPTER XI.

HOW S. FRANCIS MADE BROTHER MASSEO TURN ROUND AND ROUND LIKE A CHILD, AND THEN WENT TO SIENA.

AS S. Francis was travelling one day with Brother Masseo, the latter walking on before, they arrived at a spot where three roads met; one led to Florence, the others to Siena and to Arezzo. Brother Masseo asked S. Francis which road they should take. "The one which pleaseth God," answered S. Francis. "The one it pleaseth God," said Brother Masseo; "and how are we to know the will of God?" "By the sign I shall shew thee," answered S. Francis; "I order thee, by the merits of holy obedience, on the spot where thou art, to turn round and round, as children do in play, and not to stop or rest until I order thee;" and Brother Masseo began to turn round and round, until his head became dizzy and he fell down several times. As S. Francis did not tell him to stop, he went on, out of obedience, till at last S. Francis said, "Stand still, and do not move; but tell me towards which of the three roads thou art turned?" "Towards that which leads to Siena," answered Brother Masseo. "That is the road," said S. Francis, "which it pleaseth God we should take." As he went on his way, Brother Masseo wondered in himself why S. Francis had made him turn round like a child, in the presence of all who passed that way, but out of reverence to the saint he did not dare ask him. As they reached Siena, the people of that city, having heard that the saint was approaching, went, out of devotion, to meet him, and taking him and Brother Masseo on their shoulders, carried them to the Bishop's palace, so that their feet had not touched the ground.

Digitized by Google

In that same hour, some of the inhabitants of Siena were fighting among themselves, and two of them had been killed. S. Francis, hurrying to the spot, spoke to them so devoutly and in such holy words, that he constrained them all to make peace, and give over quarrelling. The Bishop, having heard the holy action of S. Francis, invited him to his house, and received him with great honours; retaining him with him all that day and the following night. The next morning, S. Francis, who in all his actions sought only the glory of God, rose very early, with his companion, and went his way, without even taking leave of the Bishop; at which Brother Masseo murmured within himself, saying, as he went, "What is this that this good man has done? He has made me turn round and round like a child, and he leaves the Bishop, who has received him with such honours, without saying a word, or even thanking him;' and it seemed to Brother Masseo that S. Francis had acted indiscreetly; but, inwardly checked by a divine inspiration, he thus reproached himself for indulging in such thoughts: "Thou art too proud to dare to judge the operations of God's grace; thy indiscreet pride makes thee worthy of hell; for S. Francis performed yesterday such holy actions, that they could not be more wonderful had they been accomplished by an angel of God: so that even were he to order thee to throw stones, thou shouldst do so, out of holy obedience; for that which he has done at Siena is the work of God, as was proved by the result, for had he not pacified the men who were fighting together, not only many would have fallen victims, but the devil would have drawn many souls to hell. It is thy folly and thy pride which make thee murmur at that which so manifestly proceeds from the will of God." All these things which Brother Masseo said in his heart were revealed to S. Francis, who, coming up to him, said: "Hold fast the things which thou art thinking of at the present moment, for they are good and useful, and inspired by God; but thy murmurings, which preceded them, were blind and vain and full of pride, sent to thy soul by the devil." Then Brother Masseo clearly saw that S. Francis knew the secrets of his heart, and understood of a certainty how the spirit of divine wisdom directed all the actions of the Saint.

Digitized by Google

CHAPTER XII.

HOW S. FRANCIS GAVE TO BROTHER MASSEO THE OFFICE OF PORTER, OF ALMONER, AND OF COOK; AND HOW, AT THE REQUEST OF THE OTHER BROTHERS, HE AFTERWARDS TOOK THESE FUNCTIONS FROM HIM.

S. FRANCIS, wishing to mortify Brother Masseo, in order that pride should not enter into his soul, because of the many graces and gifts he had received from God, and also that through the grace of humility he should go on increasing from virtue to virtue, once when he was residing in a solitary convent with his first companions, who were examples of holiness, of which number was Brother Masseo, he said to the latter, before all the brothers: "O Brother Masseo, all these thy companions have the grace of contemplation and of prayer; but thou hast the grace of preaching the word of God and of pleasing the people. I will, in order that they may give themselves to contemplation, that thou fill the office of porter, of almoner, and of cook, and when the other friars shall be at their meals, thou alone shalt eat outside the convent, so as to be ready to say a few godly words to those who come to the convent, before they knock at the gate, and that none other be obliged to go out but thee; this thou shalt accomplish, through the virtue of holy obedience." Then Brother Masseo uncovered himself, bowed his head, and meekly received and executed this order; filling for some days the office of porter, of almoner, and of cook. His companions, who were all men enlightened by the Spirit of God, seeing him so employed, began to feel in their hearts great remorse, considering how Brother Masseo had reached a far greater state of perfection than any of them, and how all the work of the convent fell to his share, and not to theirs. They went to implore their Father, S. Francis, to divide among them those charges, as they could not in conscience allow Brother Masseo to bear all the burden of the convent. S. Francis listened to their request, and granted what they asked. Calling Brother Masseo, he said to him, "Brother Masseo, thy brothers wish to share the charges I have given thee, and I will that the charges be divided among you." Brother Masseo said, with great humility and patience, "Father,

Digitized by Google

whatever charge thou dost put upon me, be it small or be it great, I accept it as ordained by the Lord." Then S. Francis, seeing the charity of the brothers and the humility of Brother Masseo, made them a most wonderful sermon on holy humility, teaching them that the greater the gifts and graces we have received from God, so much greater must be our humility; for without humility no virtue can be acceptable to Him. Having finished this sermon, he distributed the charges among them with great charity.

Sayings of the Holy Father S. Francis.

6. *That Parents and all Earthly Things are to be Despised for the Love of God.*

THE Saint not only renounced, before the same Bishop in the presence of his father, all his rights of inheritance, but even stripped himself of his clothes, exclaiming: "Hitherto I have called thee my father on earth, but henceforth I can with all confidence say: 'Our Father Who art in heaven;' for all my riches and all my hopes are placed in Him."

7. *That the Poor of God are not to become Accustomed to well-prepared meals.*

While the man of God was endeavouring with all his might and with great labour to repair the Church of S. Damian, the priest carefully prepared his repasts for him; but the blessed man and new soldier of Jesus Christ began, after some days, to think within himself, and thus to take himself to task: "Thou who art a pilgrim in the world, wilt thou find wherever thou goest this priest who shows thee so much kindness? This is not the life of poverty which thou hast chosen. Therefore go now, as a poor man ought, with a dish in thy hand, and collect in it from door to door the food which the faithful will bestow on thee for the love of God. Thus must thou willingly live, for the sake of Him Who was born poor, Who lived most poorly in this world, Who hung naked and poor upon the Cross, and Who was buried in another man's sepulchre."

Digitized by Google

Hymns in Honour of S. Anthony of Padua.

SI QUÆRIS MIRACULA.

INVOKE the name of Anthony,
His mighty aid implore:
He'll banish error's darksome cloud,
The dead to life restore.
He'll put the hellish host to flight,
He'll make the leper clean,
And where disease and sickness reigned
Shall health and strength be seen.

℟. He listens to the sailor's prayer,
And calms the angry wave,
Strongest chains asunder bursts,
And frees the fettered slave.
He seeks with us when we have lost,
His goodness is untold;
No one implores his help in vain,
He hears both young and old.

When poverty oppresses you,
And perils round you lie,
Be comforted, you need not fear,
For Anthony is nigh.
Let all whose prayers the Saint hath heard
His wondrous deeds proclaim;
Let Padua in loudest tones
Extol its patron's name.

℟. He listens, &c.

Digitized by Google

All glory to the Father be,
Who fills the throne above;
All glory to His only Son,
And to the Flame of Love.
May everlasting praise be given
Unto that wondrous Three,
To Father, Son and Holy Ghost
One equal glory be.
℟. He listens, &c.

O SIDUS HISPANIÆ!

O Anthony! bright star of Spain!
O pearl of holy poverty!
Of science thou the parent art,
The model, too, of purity.
O shining light of Italy,
Whose teachings never lead astray!
O brilliant sun of Padua,
Whose beams enlighten every way,

O PROLES HISPANIÆ!

O child of Hispania!
O infidels dread!
New light! o'er Italia
Whose radiance is shed!
O noble deposit
In Padua's care!
S. Anthony hear us,
Attend to our prayer.
Obtain for us sinners,
From Jesus, the grace
To use well the moments
Of life's fleeting race.
Pray that we may never
Our life live in vain;
Oh may we find mercy,
And pardon obtain.

Digitized by Google

Memoirs

OF THE MISSION IN ENGLAND OF THE CAPUCHIN FRIARS OF THE PROVINCE OF PARIS FROM THE YEAR 1630 TO 1669, BY FATHER CYPRIEN, ONE OF THE CAPUCHINS BELONGING TO THE HOUSEHOLD OF HENRIETTA MARIA, QUEEN OF CHARLES I.

CHAPTER II.

IT is an ancient custom in England, that, soon after Easter, when the weather is fine, the court sets out on progresses, that is to say, the King, the Queen, and all the courtiers, leave London and go into the country to various royal residences in the provinces, staying six weeks at one, two months at another; the whole kingdom thus having the satisfaction to see its sovereign. The Reverend Father Leonard received orders to attend the Queen in these progresses. For this purpose, a carriage was given him by her direction for himself and his companion, and a cart to carry his little stock of furniture, because that good Father insisted on doing everything or nothing in the Queen's chapel, and thought that, if he adhered firmly to that resolution, the Queen would send back to France the two Fathers of the Oratory. He excused himself, therefore, from attending the Queen, at which she was greatly offended, and complained to the French ambassador, who wrote on the subject to the council of the Most Christian King, made the Fathers of the Province of Paris acquainted with it, particularly the Reverend Father Joseph, who was prefect of the mission, and the Reverend Father Paschal Dabuisse, the then Provincial, who sent word to the Reverend Father Leonard that, the term of the Reverend Father Paschal's provincialate having nearly expired, and he having always acquitted himself so worthily in that post, it was best that he should cross the sea and return to the province, in order to occupy it once more. Accordingly, he went back, and was elected Provincial for the third time, and afterwards

Digitized by Google

Definitor-General in the chapter which was soon after held at Rome.

This Reverend Father was endued with a wise prudence, a charming suavity, and a great zeal for regularity. As he had received a good part of the Capuchins belonging to the Province of Paris, he had there acquired such great authority, and so much love and deference for his person, that every one complied cheerfully with his orders; wherefore he was universally wished for in the office of Provincial. It was an interposition of Divine Providence which disposed things in England in the manner which we have related, in order to invest him again with that honourable quality in which he attended our general chapter at Rome.

Pope Urban VIII., who had great zeal for the conversion of England, was apprised that this Father had resided there as Superior of the Queen's Capuchins. He expressed a wish to see him, gave him a kind reception, heard him with satisfaction speak of the state of religion in that kingdom, of the moral virtues and kindness of the King and the zeal of the Queen, of the progress which the Capuchins made under his authority, and of the great benefits that might be reasonably hoped for there. This account was highly pleasing to his Holiness, who gave his benediction to the Reverend Father Leonard, and granted all his requests. To these favours our Chapter added the quality of Definitor-General of the whole Order of the Capuchins. So this Father left Rome, and returned to France to govern the Province of Paris, where we will leave him, and continue the memoirs of England.

There are three royal residences in London. The principal, the usual place of abode of the King, the Queen, and the whole court, is called Whitehall; the second is called S. James's, an illustrious palace, to which are attached a very fine garden, and an extensive park full of [blank in orig.] and one of the finest Malls that are to be seen. The third bears the name of Somerset House, which belongs particularly to the Queen, and is the finest palace in all England. Of all these houses, the Queen chose S. James's for her lying-in, having with her two Capuchins, while the others remained at Somerset House, who, in the habit of secular priests, met all

Digitized by Google

together on Sundays and Festivals to chant Vespers and Complin and to preach before her Majesty, who was happily delivered, and gave England a fine prince, then called Prince of Wales, and now Charles the Second, King of Great Britain. As soon as he was in the world, the King, his father, sent a gentleman to tell the Capuchins not to trouble themselves about the baptism of his son, as he would attend to it himself, and satisfy the Most Christian King, his brother, on that point. He acted in this manner for the purpose of eluding one of the most important articles of his marriage, namely, that the children born of it should be brought up and instructed in the Catholic, Apostolic and Roman Religion till the age of fourteen or fifteen years, and that they should afterwards choose the religion in which they should desire to live and die. France, which was then rent with intestine war and factions, did not make all the resistance that could be wished to the infraction of an article, the observance of which was so necessary to the welfare of the King and of all England.

To fill the place of the Reverend Father Leonard in England, there was sent the Reverend Father Jean-Marie de Tresson, who from Knight of Malta had become Capuchin on the following occasion. His brother, who was his elder and only brother, was learning to dance, and led the daughter of the master who instructed him. She was fair, handsome, good-tempered, agreeable in conversation, and so charmed this young gentleman that, notwithstanding her lowly condition, he married her. His father, who had a noble and proud heart, could not submit to this disgrace: to keep up the glory of his family, he sent for his Chevalier, made him return from Malta, obtained from Rome a dispensation from his vows, with power to marry, and told him that he would leave him sole heir to all his possessions on his marrying a woman of high position. The Chevalier most humbly thanked his father, and begged for time to think about the matter; the upshot was that he could not find a woman who pleased him, and with whom he should like better to ally himself than with the religion of the Capuchins.

The Reverend Father Jean-Marie de Tresson brought with him Brother Marin, of Paris, a friar full of fervour, in place of F. Blaise,

Digitized by Google

who had returned to France with the Reverend Father Leonard. Both were heartily welcome to the Queen, who had long meditated the building of a church for the exercises of religion and for the benefit of the other Catholics. Divine service had previously been performed in a spacious room, fitted up in form of a chapel; the zeal and address of her Majesty having obtained the consent of the King her husband, she immediately gave directions for laying the foundation of this sacred edifice immediately adjoining to Somerset House.

On the day of the Exaltation of the Holy Cross, which was the 14th of September, when Heraclius, loading upon his imperial shoulders that sacred wood, bore it to Mount Calvary, whence the fury of the Persians had carried it away, the piety of the Queen planted the cross upon the mount of Somerset House, the first place from which heresy hurled it at the time when the religion was changed in this unhappy kingdom. A plot of ground, on which the chapel was to stand, was very tastefully fitted up in form of a church; rich tapestry served for walls; the most costly stuffs for roof; the floor was strewed with flowers which diffused an agreeable odour. At the further end was seen an altar, garnished with magnificent ornaments, with large chandeliers of silver gilt, and with a great number of vases, the costliness and workmanship of which rendered them worthy of being compared with Solomon's Temple. The Queen knelt upon a cushion of crimson velvet under her dais, attended by the Marquis Fontenay Mareuil, ambassador of the King of France, and by a great number of other Catholic gentlemen and ladies. M. du Peron, her grand almoner, celebrated High Mass with solemnity, and granted some Indulgences, while harmonious music ravished the heart. The concourse of people was so great, that it seemed as if all the inhabitants of London had concerted to attend this noble ceremony. Mass being finished, her Majesty was conducted by the ambassador to the place where she was to lay the first stone, which she touched with her royal hand; and then, taking hold of a trowel, the handle of which was covered with fine fringed velvet, respectfully presented to her by the intendant of her buildings, and taking mortar from a large gilt-

Digitized by Google

tering basin of silver gilt, and with a grace which imparted devotion to the people, she threw it three times upon the stone, in which was enchased a large silver plate with this inscription :—

"Henrica Maria, Henrici IV. Gallorum Regis filia, Caroli I. Magnæ Britanniæ Regis conjux, Ludovici XIII. in Gallia regnantis, et Philippi IV. Hispaniarum Regis Soror, Templum hoc singulare pietatis monimentum ad Dei optimi maximi gloriam sicut Religionis Catholicæ exercitium, RR. PP. Capucinorum provinciæ Parisiensis (quos in suum peculiare obsequium vocare dignata est) ad usum et Catholicorum commodum sub felicibus Beatissimæ Virginis Mariæ auspiciis evexit, et primum ejus lapidem Jacobi Peronii magni sui Eleemosinarii benedictione consecratum, sua manu Regia posuit, die 24 Septembris, anno 1636."

If the devotion of the Queen appeared great, and received much praise as well from Protestants as from Catholics in this ceremony, her liberality was not less conspicuous. Though the workmen who began this edifice were few in number, and their experience of the bounty of her Majesty caused them to hope for large gifts, her magnificence nevertheless surpassed all their expectations; for, in presents and in money, they received to the amount of six thousand francs, with which they were so satisfied that they gave a thousand blessings to the Queen and made the air ring with shouts of joy, crying and repeating a thousand times, "Long live the Queen!—long live the Queen!"

The rumour of this ceremony gave greater *éclat* to the name of the Capuchins, and spread it throughout every part of the vast and populous city of London. People talked of them in their houses; they said that they were persons so strange, wearing dresses so extraordinary, leading so austere a life, that everyone conceived a desire to see them. Accordingly, persons of position, ministers, people of all conditions, who had never been out of the kingdom, came to see them, as one goes to see Indians, Malays, savages, and men from the extremities of the earth.

England is an abundant country, and has no taxes; the inhabitants lead a luxurious life, far removed from the poverty of other places, for which reason austerities touch them deeply. To edify

Digitized by Google

them, and to render them the more disposed to a holy conversion, the Capuchins, whom they came in crowds to see, resolved by common consent to add something striking to their austerities. Their beds are usually composed of a paillasse, a hard pillow of straw, and a blanket. They took away the paillasses and the pillows, leaving nothing but the bare boards to lie upon, using a wooden desk instead of a pillow. This little self-denial was admired by the English whom curiosity had brought into their cells. With this disposition they talked to them of the suffering life of Jesus Christ, Whom it was right to imitate, of the great S. Paul, who, all confirmed in grace, chastened his body: of the importance of living and dying in the true religion in which such things are practised. England, formerly full of monasteries and of holy friars, who led that sort of life before the reign of Queen Elizabeth and of King Henry VIII., who made the schism in the Church, thus disposing them, exhibiting to them our mysteries, and grace operating in them, a great number, of all sorts of conditions, forsook heresy and embraced the orthodox faith; but the highest and the lowest conversions were not till after the completion of the church which her Majesty had built. For, all things being quieter, we acted with more freedom, and nevertheless with great moderation, taking care that nothing should appear and occasion a noise. The English language had become more familiar to us, and easier; one converted person brought several others, who were either related to him or friends of his.

Digitized by Google

The Third Order of S. Francis.

THE twelfth century, as the Holy Father says, had its dark and its bright sides. Looking back at this distance of time, one is inclined to think that the dark predominated. For example, in two of the principal kingdoms of Europe, during the last decade of the century—that is to say, in England, under King John, and in France, under Philip Augustus—an Interdict, lasting for three or four years, had laid the Church and the people under the most terrible of visitations. The time of Interdict was one in which religion seemed to cease; and the crimes of kings, which had called down the awful censure, to have the world to themselves. The reign of Innocent III. (1198–1216) was a period of triumph and victory for the Church; but it was one of continual struggle turmoil, and war. That great Pope had to contend with, to threaten, and to punish, literally, every European ruler, great and small. There was civil war and persecution in England, constant fighting in France, the most desperate contest with the Saracens in Spain, war between rival claimants of the Empire in Central Europe, and perpetual contests in Italy between city and city. But the most serious trouble was the rise of the Albigensian heresy and rebellion in that district, of which Toulouse is the centre. The question which was solved by the terrible struggle, so short and so fierce, which desolated Southern France at the beginning of the thirteenth century, was whether the most fertile part of Europe should or should not relapse into sensual Paganism, or perhaps Mahomedanism. Yet the Albigensian heresy, while it gave the widest liberty to sensual crimes, carried the cloak of a strict and mortified life. It was this profession of the

Digitized by Google

"perfect life" which made it so dangerous to the multitude in France and in Northern Italy. By prayer, by preaching, and by the just though stern action of the civil powers, it was crushed and strangled to death. But when S. Francis was young the air was full of the rumour of its struggle, and in many an Italian city there were those who leaned secretly to its cause. Whilst heresy and fleshly Paganism raised their heads on high, it must also be said that the guardians of the sanctuary were only too remiss in their resistance. It was the moment when the hand of the secular power lay heaviest on the Church, when priests, and too often bishops also had to be the humble servants of fierce feudal chiefs. Innocent III. changed this; but it was a crying evil at the moment. The great nobles and military leaders were in those days the lords of men and of things. We may see, in the castles which at this very time were built by groaning serfs all over England, an illustration of what was true of Europe in general, of the enormous and irresponsible power of the feudal nobles. Most of these men cared little for law, for religion, or for men's lives and rights. To them, the poor were "cattle," and the priests their menials. In Italy, even in the sovereign cities, it was no better. The sovereignty of a city meant the despotic powers of an armed oligarchy. Yet, with all these drawbacks, the Catholic faith was alive, and deeply rooted in men's souls. It was a period of crusades; it was a time when in Spain Christians beat back the Saracen, and in Languedoc rooted out the heretic; it was a time when the voice of the Pope was effective, sooner or later, throughout the length and breadth of Europe. Such was the beginning of that century in which S. Francis was to institute his Order.

He was born at Assisi, a small town situated in the valley of Umbria, in Italy, 1182. In his early youth he was captivated by the glitter and show of the amusements and pleasures of the world. But at the age of twenty-two, after a severe fit of illness, during which his eyes were opened, he resolved on devoting himself entirely to the service of God, in the exercise of penance and self-denial, and the practice of the most absolute poverty; in imitation of Him, who left us an example of suffering that we should follow it, and who

Digitized by Google

from rich became poor for love of us. How he carried his resolution into effect; how he began to afflict himself by fasting and every austerity, and to spend much time in prayer and holy contemplation, this is not the place to relate. Having made a voluntary renunciation into the hands of his bishop of all he possessed and was entitled to inherit, and put on a coarse woollen habit, which he girt about him with a cord, he went forth to preach penance to a corrupt, sinful and depraved world. The populations were touched and moved by the earnest winning eloquence of his words and the sanctity of his life. Many were moved to repentance and a better life; and not a few attached themselves to him, and placed themselves under his spiritual guidance. Each day saw fresh disciples flock around him, eager to walk in his footsteps, and throw in their lot with his: and their number being now considerable, S. Francis formed them into a religious family or community. He accordingly drew up for them a rule of life, and had the happiness to obtain for it the approbation of Innocent III.

Thus was established in 1209 the Order of the Friars-Minor—the First Order of S. Francis. It was founded exclusively for men. But there were many pious and devout persons of the other sex, anxious to lead, under his direction, a life of poverty, penance, and prayer, and to immolate and sacrifice themselves for the sins of the world. For these he founded in 1212 a second Order—the Order of Poor Clares; so called after the holy virgin, S. Clare of Assisi, the first to receive at his hands the holy habit of religion. By the institution of his Second Order, S. Francis secured the zealous co-operation of many pure and holy souls—souls powerful with God by their prayers and their pleadings, in the work he had so much at heart, and for which alone he lived—the conversion of sinners. Being shortly afterwards made sure, by a special revelation, in a moment when doubts rested on his mind as to whether he should devote himself to that work by prayer only, or by preaching also, that he was called to evangelise the world, and lead an apostolic life for the sake of the multitudes that were perishing, he gathered around him his companions, made known to them the will of God in his and their regard, and, filled with a holy enthusiasm, he ex-

Digitized by Google

claimed: "Let us go in the name of the Lord." Marvellous were the fruits of grace that everywhere atttended their missionary labours. They shewed themselves living examples of the humility, patience, poverty, and charity of Christ. Their example gave efficacy to their words. Their words carried conviction to the minds of their hearers, and softened their stony hearts. The faith that was dead was quickened into life again, lost hope was recovered, the charity that had waxed cold began to glow with ardour. Enmities ceased; families were reconciled; rival factions laid down their arms. Former sins were bitterly deplored; forgiveness was sought from God with burning tears; and solemn promises made to repair the past. The sincerity of these promises was nobly and generously attested by the great numbers who sought refuge in the cloister under his fostering care and that of his spirtual daughter S. Clare. This forsaking of the world soon became one of the ordinary results of S. Francis's preaching. The heart of the multitudes was stirred; and a craving for solitude, a longing for the retirement of a religious life, became so general and assumed such alarming proportions, that on one occasion when the saint was discoursing with his usual fervid eloquence on the eternal punishment of sin, at Canaria, near Assisi, all the inhabitants of the little town and many from the neighbouring villages who had flocked to hear him—people of every rank and station, young and old, men and women, married and single—eagerly besought him to admit them into one of his orders, that they might the better save their souls. The same thing occurred at Florence and in other parts of Tuscany. But S. Francis, who was no rash enthusiast, prudently advised them, in answer to their entreaties, to remain where they were, and to endeavour to sanctify themselves and "escape the wrath to come" by a conscientious discharge of their respective states in life. At the same time, however, he promised to provide them with a rule for their safe guidance through the dangers of the world, by following which they might practise holiness, advance in virtue and perfection, please God, and gain heaven. Thus arose the Third Order, for persons living in the world. Passing one day, in the course of his apostolic journeys, in 1220, through the little town of Poggi-Bonzi—in Tus-

Digitized by Google

cany—he there met a certain wealthy tradesman, named Luchesio, who had been one of the gay companions of his youthful days. Luchesio, no doubt under the influence of S. Francis's holy example, had come to think more seriously than before of the next world, and he was preparing himself for it by the practice of every good work of charity and religion. His wife, Bonadonna, was equally imbued with pious sentiments, well-disposed, devout, and charitable. They both applied to the saint for some instruction as to how they might the better sanctify themselves and serve God in their position in life. Seized with a sudden inspiration, S. Francis said to them: "I have long felt the necessity of instituting some kind of order, into which married people and others could enter who are desirous of leading more holy and perfect lives," and, he added, "I think you could not do better than become its first members." They gladly accepted the proposal, and begged to be at once received into it. The saint gave them a coarse habit and a cord like those worn by the members of his First and Second Orders, and framed some regulations which would serve for their spiritual guidance until such time as he should compose a Rule of Life, suitable for a proper religious organization such as he intended to establish. This he did the following year. He at once submitted the Rule to Honorius III., who gave to it his verbal approbation. It was many years afterwards—in 1289—that it was, with some slight alterations, solemnly confirmed by Nicholas IV. S. Francis called his new order the Order of the Brethren of Penance, but it has since generally obtained the name of the Third Order, in contradistinction to the two older orders already mentioned.

The Third Order, as may be seen, had a very humble beginning; but there was a grand and glorious future in store for it. It was a small tiny seed which was to grow up into a large tree, with rich luxuriant foliage, and wide-spreading branches. It was one of those weak instruments which God is often pleased to choose for the execution of some high purpose and design. But before we describe its wonderful progress and the still more wonderful influence it came to exert upon the world, we shall here give a brief sketch or outline of the Rule which it received from its holy founder. As a first and

Digitized by Google

all essential condition for admission into the order, S. Francis required a profession of the Catholic faith and of loyalty to the Holy See. This he also demanded in the case of those who would join either of his other two Orders, and nothing was more necessary in those days when the poison of the Albigensian heresy had tainted the minds of many in Italy, as well as in France, and when the Ghibelline faction that opposed the Holy See had not a few adherents amongst all classes of the people. S. Francis was truly *vir Catholicus apostolicus;* and he would have all his spiritual children distinguished for their deep attachment to the one true faith, imbued with the same spirit of intense loving devotion to the Vicar of Christ by which he himself was ever animated and influenced. He knew well that right faith is the foundation of all sanctity, and love for the Church the only source of lasting success in any work undertaken for God's glory. Besides this profession of Catholic doctrine and declaration of fidelity to the Holy See, all applicants to the Order were obliged before their reception to restore all ill-gotten goods to their lawful owners, and sincerely reconcile themselves with any with whom they might be at variance. For what would it avail them to offer themselves to God, or how could they please the God of peace and charity, if they wronged their neighbours unjustly, and lived in enmity with their fellow-men? The members of the Third Order were, moreover, called upon to give an example of Christian modesty and decency in their apparel, to shun all dangerous, profane, and sinful amusements, to avoid all unnecessary oaths and lawsuits, and never to take up arms except to defend the Church and their country. Thus did S. Francis seek to check and destroy that foolish passion for vanity and extravagance in dress—that love of pleasure and self-indulgence—and those revengeful quarrels and party-feuds which are the fruitful source of so much misery and sin. The Rule also enjoined the Brothers and Sisters to fast and abstain at stated times; to recite daily the seven canonical Hours, or the Little Office of our Lady, or fifty-four "Our Fathers" instead; to hear Mass as frequently as possible; to visit and console one another in sickness; to provide decent Christian burial for the dead, and to pray for the departed.

Digitized by Google

The Bishops on the Third Order.

CIRCULAR OF THE ARCHBISHOP OF MALINES.

THE Sovereign Pontiff, in his Encyclical Letter, points out the principal obligations of the Third Order, founded on the Evangelical Law, called by the Saviour a light and easy yoke. Here is the exact summary of the Rule of this Association; to abstain from factions and enmities; not to take away the property of others; never to take up arms, except in obedience to legitimate authority; to be temperate in eating and drinking; to avoid luxury and the dangerous enticements of balls and licentious exhibitions.

The Rule requires also, that the scapular of the Order shall be always worn; that meals should be sanctified by prayer and thanksgiving; that Mass should be daily attended, unless some legitimate reason prevents it; that the conscience should be examined each night; and it earnestly exhorts to the preservation of peace with our neighbour, and to the avoidance of law proceedings; and, above all, it counsels charity.

Desirious of reviving the spirit of the primitive Church, S. Francis willed that the rich should interest themselves deeply in the welfare of the poor, that they should have especial regard to the sick, and that prayers should be said for deceased members.

It is true that the holy founder prescribed abstinence on all Wednesdays and Saturdays throughout the year, and on all the days of Advent, and fasting on all the Fridays of the year and all the days of Lent, except Sundays; but the sick and infirm were exempt, and the Rule contains a chapter on dispensations, which may be largely used, particularly in the present times.

The Brothers and Sisters of this Association must recite every day a short office, composed of fifty-four Paters and as many Glorias, but persons for any reason unable to do this, may obtain commutation or diminution; besides, the recitation of the office of the Blessed

Digitized by Google

Virgin or the Roman Breviary, satisfies the obligation. Finally the Rule expressly states that nothing of this is required under pain of even venial sin.

The Order of S. Francis is divided into three great families; first, the Observants and Recollects; second, the Capuchins, and third, the Conventuals. For reception into the Third Order, a religious of any one of these families may be applied to. And to still further facilitate admission into it in those places where Franciscan Religious are not established, the Superiors readily grant faculties to receive members, to secular priests who ask for them.

See then, very dear Brethren, how easy are the observances of the Third Order, which lays no obligation under pain of sin, and how universal Christian ardour would become, if the faithful would, in great numbers, embrace its Rule, and what a remedy it would be for the misfortunes of our day. Address yourselves then to one or other of these branches of the Franciscan Fathers, or to their delegates, and you will know, by experience, the favours and the peace granted to the faithful who desire to live as true Christians.

The Tertiaries of S. Francis have been granted exceptional favours by the Holy See. These are recorded in detail in the different manuals of the Third Order.

The members of the Third Order have always been innumerable in all classes of society. It counts no less than 134 emperors and empresses, kings and queens, princes and princesses, as having been inscribed in it, and amongst the Popes it will be sufficient to cite, Gregory IX., Julian II., Leo X., Sixtus V., Paul V., Pius VII., Pius IX., and the Pontiff who now so gloriously fills the Chair of Peter. The celebrated names of Dante Alighieri, Christopher Columbus, Lopez de Vega, Raphael, Michael Angelo, Galvani and Silvio Pellico are also inscribed in the Third Order of S. Francis, which has produced a great number of the most illustrious saints of Christianity, in every country; for example, S. Vincent of Paul and S. Ignatius wore the cord of the Saint.

Unite yourselves then, dear Brethren, to the thousands and thousands of souls which have accepted this great means of salvation, and in the hour of your death you will rejoice that you have done so.

Digitized by Google

Gleanings.

INSTRUCTION IS NOT EDUCATION.—Education, in the full force of the term, and according to its derivation from the Latin words *e* and *ducere*, is the *bringing up* or a *bringing forth* of all the faculties of the child—the development of its entire nature. To develop one of the faculties at the expense of the others, or to the neglect of the others, is not education. To cram the child's memory without strengthening the judgment, for instance, is surely not education; to develop the understanding, without improving the heart, is likewise no education. Man is an *intelligent* being, but he is likewise a moral being, bound by certain laws and responsible for their violation. To give all attention to the intelligence and little or none to the moral side of our nature is not, then, true education. True education takes the whole child together, intellect and heart, and gradually lifts him up, advances him altogether. We charge the present public school system, as its first defect, that it does not educate, it only instructs; and we also charge that it does not even instruct well. It only instructs,—it claims no more; it simply intends to supply to the memory and to the intelligence a certain number of facts and dates which have little or no influence upon the moral nature of the child. Granting for a moment that the instruction, as far as it goes, is true and correct, and that the intelligence of the child is not perverted by false knowledge, how will that knowledge fit him for his duties in life to God and to his country? He has learned, we suppose, all the ordinary branches taught. He can read and write and cipher; he has learned a little of the sciences, and as many other things of the kind as he is able to acquire. What then? Is his heart any way changed? are his passions thereby conquered? are the evil instincts of his soul thereby vanquished? He grows up a smart, intelligent boy, keen and bright-witted, able to hold his own against others. But what principle has he to guide him, what law to direct him, what motives to restrain him? *(Pastoral of the Bishop of Trenton, America.)*

Digitized by Google

Franciscan Chronicle.

THIRD ORDER IN LIVERPOOL.—The Brothers of the Congregation of S. Francis Xavier's, Salisbury Street, assembled on Sunday May 6. The Office having been said, the reception and profession of several postulants and novices then took place, concluding with an address by the Rev. Father Director.

The Sisters of the same Congregation held their monthly meeting May 13, when they said Office, with Reception and suitable address by the Rev. Father Director.

The above Congregation is doing very well, the members are fast increasing, well organised, and the Rule observed well.

THIRD ORDER IN PECKHAM.—The monthly meeting of the members took place as usual in the Church of our Lady of Dolours on Sunday, May 6.

In the absence of the Rev. Father Director, the Brothers and Sisters who had gathered together in a goodly number were addressed by the Very Rev. F. Dominic, O.S.F.C. (Superior) who by his zeal and charity, has endeared himself to the Congregation

He said that not long ago, a deputation waited upon his Holiness, who at the request of a humble Franciscan friar, sent to the city of Naples, (whose inhabitants for the most part consist of the nobility,) Cardinal Alimorida. This zealous Ecclesiastic standing in the midst of a vast assembly preached a magnificent sermon explaining the true spirit of S. Francis, and pourtraying the beauty of a life modelled upon that of the Seraphic Patriarch. He called upon his hearers to unite themselves as brothers and sisters under the banner of the Poor Man of Assisi, depicting in the most lively colours the happiness of those who, enrolled in the Third Order, walk in the footsteps of our Blessed Lord Himself. He spoke of S. Francis, his wonderful spirit of prayer, of charity and of holy poverty, till at last, the Cardinal by his eloquence prevailed, the hearts of the nobles of that city were touched! they asked with one accord to be received as members of the great Franciscan family.

Digitized by Google

S. ANTHONY'S FRANCISCAN MONASTERY, EAST DULWICH, S.E. On May 23, the Solemn Profession of three members of the above community took place with the prescribed ceremonies and in presence of a goodly number of the faithful, in the Chapel adjoining the Monastery—Brothers Alphonsus, Sebastian, and Elzear, Clerics and Students for the Priesthood.

THIRD ORDER IN LEEDS.—On the first Sunday in May, the Tertiary family in this important town was increased by seven—duly received with prescribed ceremonies, after long preparation. At the same time one of the novices had the happiness of making his profession.

THIRD ORDER IN BLACKBURN.—On May 2, at S. Alban's, there took place the profession of four members of the Third Order and the reception of three Brothers.

Our Holy Father Leo XIII. is engaged upon revising the Manual of the Rule of theThird Order, making it more applicable to the needs and circumstances of the present day. It is expected that within a month his Holiness will publish another Encyclical upon this interesting and practical matter. (AUTHENIC LETTER FROM ROME.

Obituary.

OF your charity pray for the repose of the souls of the following members of the Third Order, lately deceased :—

Margaret Hughes (Sister Mary Francis) of the Congregation of S. Francis Xavier's, Liverpool.

Ellen Raby, of Wolverhampton.

William Rockliff, of Aughton.

REQUISCANT IN PACE.

Digitized by Google

Franciscan Annals.

SUB TUUM PRÆSIDIUM CONFUGIMUS, SANCTA DEI GENITRIX NOSTRAS DEPRECATIONES NE DESPICIAS IN NECESSITATIBUS NOSTRIS, SED A PERICULIS CUNCTIS LIBERA NOS SEMPER, VIRGO GLORIOSA ET BENEDICTA.

VIRGO IMMACULATA, ORA PRO NOBIS.

VOL. VII.—NO. 79. JULY, 1883. PRICE 4d

APPROBATION OF THE LORD BISHOP OF THE DIOCESE.

BROOK HOUSE, CLAPHAM COMMON, S.W.

DEC. 27TH, 1882.

We have much pleasure in recommending to the Faithful of our Diocese, "The Franciscan Annals and Monthly Record of the Third Order," published at East Dulwich under the care of the Rev. CAPUCHIN FATHERS.

✠ ROBERT. C.SS.R.
Bishop of Southwark.

S. Bonaventure.

FEAST, JULY 14.

SAINT BONAVENTURE the great light and ornament of our holy Order, for his extraordinary devotion, ardent charity, and eminent skill in sacred learning, is surnamed the Seraphic Doctor. He was born at Bagnorea in Tuscany, in the year 1221, of pious parents, and received in Baptism the name of John, but afterwards that of Bonaventure, from the following circumstance. In the fourth year of his age he fell so dangerously ill that it was

Digitized by Google

thought every moment would have been his last. His afflicted mother went to Umbria, and there met our Holy Father S. Francis. Casting herself at his feet, with many tears, she begged his intercession with God for the life of her son. S. Francis, moved with compassion, prayed for the recovery of the child, who was instantly restored to a perfect state of health. The glorious Saint, foretelling the graces which the Divine Goodness had prepared for this child, cried out in prophetic rapture, "*O buona ventura*," that is, in Italian, *good luck*; whence the name of Bonaventure was given our Saint. The devout mother, in gratitude, consecrated her son to God by vow.

From his infancy the child seemed to have one desire—to know God and love Him. When old enough he was put to school, and there won golden opinions and the esteem of his masters and companions, by reason of his rapid progress, and his truly pious life.

In 1243, he entered the Order of S. Francis in the province of Rome, and in his writings he tells us he made his vows with deep gratitude to God and S. Francis for the preservation of his life. Shortly afterwards he went to Paris to complete his studies, and there he became a masterly proficient in Philosophy and Theology. In his studies he sought the honour of God alone, and we are told that when he turned his eyes to his books, they were swimming with tears of devotion excited by his oft-repeated meditations on the Wounds of Jesus Christ. S. Thomas Aquinas coming one day to visit the Saint, asked him in what books he had learned his sacred science, S. Bonaventure, pointing to his crucifix before him, said, "This is the source of all my knowledge; I study only Jesus Christ, and Him crucified."

To study, which was to him a sort of continued prayer, he added long, long hours of the day and night, in holy contemplation; for as S. Paul says, the Spirit of God alone can lead us into the secrets and designs of God, and engrave His holy maxims on our hearts Such was the innocence and purity in which he lived, that Alexander of Hales used to say of him, that he seemed not to have sinned in Adam. The Saint was austere to himself, yet tenderness

Digitized by Google

itself to others. His delight was to serve the sick in the lowest offices. His great humility sometimes withheld him from Holy Communion. But God was pleased by a miracle to overcome his fears. In the process of his canonization it is said: "Whilst the Saint was hearing Mass, and meditating on the Passion of our Lord, our Saviour, to crown his humility and love, put into his mouth, by the ministry of an angel, part of the Consecrated Host, taken from the hand of the priest."

S. Bonaventure prepared himself, by rigorous fasts and prolonged prayers, to receive Holy Orders, and when ordained priest, he gave himself up to the duties of his sacred calling with much edifying fervour and zeal. His love for our Lord in the Holy Sacrament was intense. A devout prayer which he composed for his own use after Mass, beginning with these words, *Transfige dulcissime Domine*, is recommended by the Church to all priests on that most solemn occasion. His power in the pulpit, coupled with his exemplary life, wrought great good.

On the death of his former professor, the Saint succeeded in a public chair of the University, and in that important office he manifested such abilities, as to merit the admiration of the whole Church.

The Holy King S. Louis honoured S. Bonaventure with his particular esteem, and often consulted him on the most intricate concerns. Whilst teaching at the University, he was chosen General of the Order, in 1256. The Saint was only thirty-five years old; nevertheless the reigning Pontiff (Alexander IV.) confirmed the Election.

Having paid a visit to Rome, S. Bonaventure returned to Paris, visiting on his way the monasteries of the Order, everywhere showing himself as the humble Servant of his brethren. In 1260 he held a general Chapter of the Order, and at its conclusion the friars assembled begged of him to write a life of S. Francis. For this purpose he retired to a small Chapel, built on the spot where S. Francis received the Stigmata. There he also wrote several works, among which was the incomparable production on the "Way of the Soul to God." While engaged in writing the life of

Digitized by Google

S. Francis, S. Thomas Aquinas visited his retreat, and arriving at the cell of S. Bonaventure he saw the holy man raised in contemplation above the ground, and going away he said: "Let us leave a Saint to write for a Saint."

His devotion to the Blessed Virgin was most tender, and when made General he placed the whole Order under her special patronage. He regulated many pious exercises of devotion to her, composed his "Mirror of the Virgin," setting forth her graces, virtues, and prerogatives. He also wrote a pathetic paraphrase in verse of the Anthem "Salve Regina."

The Blessed Brother Giles, the third companion of S. Francis at Assisi, said one day to S. Bonaventure: "Father, God has shown us great mercy and bestowed on us many graces. But we, who are poor and ignorant idiots, what are we to do to correspond to His immense goodness, and to be saved?" S. Bonaventure answered: "If God were to bestow on any one no other talents besides the grace of loving Him, this alone suffices, and is every spiritual treasure." B. Giles said: "Can a dull idiot love God as perfectly as a great scholar?" S. Bonaventure replied: "A poor old woman may love Him more than the most learned master and doctor in Theology." At this, Brother Giles, in a sudden fervour and jubilation of spirit, went into a garden, and standing at a gate towards the city, (of Rome) he looked that way, and cried out with a loud voice, "Come, the poorest, most simple, and most illiterate old woman, love the Lord our God, and you may attain to a higher degree of eminence and happiness than Brother Bonaventure with all his learning." After this he fell into an ecstasy, in which he continued in sweet contemplation without motion for the space of three hours.

In 1265, Pope Clement IV. nominated S. Bonaventure archbishop of York (England), but at the importunities of the Saint, His Holiness freed him from taking the burden. In the following year 1266, he held a general chapter of the Order at Paris, and at a succeeding one held in Assisi, he ordered the triple salutation of the Blessed Virgin, called the Angelus Domini, to be recited every evening at six o'clock, to honour the incomprehensible

Digitized by Google

mystery of the Incarnation. Pope Gregory X. succeeded Pope Clement, and greatly esteeming S. Bonaventure sent the Saint a brief, by which he was nominated Cardinal, and Bishop of Albano. His Holiness added a precept to him to accept that double charge without alleging any pretext against it, and immediately to repair to Rome. He sent two Nuncios to meet him on the road, with the hat and other ensigns of his dignities. They found the Saint reposing on his journey in a Convent of his Order at Migel, twelve miles from Milan, and employed in washing the dishes. He desired them to hang the Cardinal's hat on the bough of a tree, because he could not decently take it in his hands, and left them to walk in the garden till he had finished his work. Then taking up the hat he went to the Nuncios, and paid them the respect due to their character.

Gregory X. came to Florence, and there meeting Bonaventure consecrated him bishop with his own hands, and then ordered him to prepare to address the general Council which he had called to meet at Lyons, for the reunion of the Greeks. S. Bonaventure accompanied the Pope to the Council, and sat on the right hand of his Holiness in the vast assembly.

When the Greeks arrived, the Saint was sent to treat with them. They were charmed with his sweetness, and convinced by his reasoning, and they acquiesced in every point. In thanksgiving the Pope sang Mass on the feast of SS. Peter and Paul, and the gospel was sung, first in Latin, and then in Greek.

Notwithstanding all his labours, the Saint was always faithful to his cherished exercise of long prayer, to meditation and austere penances. He was always most cheerful and happy, often saying to his hearers, "A spiritual joy is the greatest sign of the divine grace dwelling in a soul."

Before the sittings of the Council had terminated, S. Bonaventure fell ill, and it was evident his end was near at hand. The Pope himself gave him Extreme Unction, and a few days afterwards, the Saint with longing desires to be with his God tranquilly expired, the day of his happy departure being the 14th of July, 1274, in the fifty-third year of his age. Numerous miracles were wrought at his

Digitized by Google

shrine, Pope Sixtus IV. canonized him in 1492, and later on Sixtus V. enrolled his name among the Doctors of the Church.

S. Bonaventure, this great master of the spiritual life, places not the perfection of Christian virtue so much in the more heroic exercises of a religious state as in the performing well our ordinary actions. "The best perfection of a religious man," says he, "is to do common things in a perfect manner.* A constant fidelity in small things is a great and heroic virtue." It is a continual crucifixion of self-love and all the passions; a complete sacrifice of all our actions, moments, and affections, and the entire reign of God's grace throughout our whole lives. Quintillian lays it down for the great rule in forming an orator, that he accustom himself never to write or speak carelessly even on the most trifling subject or in common conversation, but that he study always to express himself in the most proper manner possible. With far greater diligence ought every one strive to perform all, even the meanest of his actions, in the most perfect manner, and to improve every grace, every moment of time to advance in virtue.

* S. Bonav. Specul. Novit. p. 2, c. 2.

Digitized by Google

Conferences on the Rule of the Third Order.

CHAPTER VIII.

IV. THE CONDITIONS OF PRAYER.

PRAYER is the heartcry of the wretched. Selfish and frail as we are, we cannot hear the cry of distress without feeling impelled to hasten to its relief. But if this hold good of us, what shall we say of Him Who is revealed to us as "the Lord of mercy" (Wisdom ix.), "the Father of mercies, and God of all consolation" (2 Cor. i. 3)? The motives we have developed in a preceding Conference dispense us from setting forth here the utter falsity of the supposition that prayer *duly made* is not heard; we lay stress on these latter words, "duly made;" made, that is, as it ought to be made; for, like everything else, prayer may be made in two ways, a right and a wrong way. If the experience of many Christians seems to belie what we have said of the efficacy of prayer, it is that they practically ignore this simple truth. It were as well, therefore, to say something about the conditions, the qualities of prayer without which it would be useless to expect any results therefrom

If we complain of our fellow-man that he has turned a deaf ear to our petitions, we may possibly be in the right; but not so with God our Father—such complaint is a blasphemous lie. The cause of the failure of our prayers is then to be sought nearer home; the blame thereof lies with us, we have not cared to pray as we ought. But what is implied in praying as we ought? This question is answered in our catechisms, by divines and the masters of the spiritual life, who are all as one in teaching that prayer, to be efficacious, must be real prayer, not a counterfeit; in other words, prayer must be made with reverent attention, with trust in God's goodness, and with perseverance. We will deal for the present with the first of these conditions.

Reverent attention will stand for the twofold quality of humility and attention, and by this latter is meant that in praying we should

Digitized by Google

give our minds to what we are about. In temporal concerns, even in our pastimes, we are well aware of this, and make no difficulty about it; why then are the things of God, our religious duties, to form an exception? The heathens themselves, for all that unwittingly they worshipped the foul fiend, knew full well that attention and exactness were among the first requisites of every act of religion. "Such things," says Epictetus in his Manual, "are to be done by each and every one without negligence or hurry." And in his life of Coriolanus, Plutarch says in praise of Numa, the second king of Rome: "It is to the credit of Numa, who taught the Romans the rites of the sacrifices, that among other regulations he made to secure religious reverence, he ordered that during the solemn functions a herald should go before the priests crying in a loud voice, *age quod agis*, do what you are doing, or attend to what you are about." Now prayer is one of the most sacred acts of religion, and our prayers are addressed to the Immense, the Infinite Majesty, before Whom the very powers of heaven tremble. It stands to the most rudimentary common sense that we should attend, be present with our minds, when we call upon Him, else how can we expect our prayers will be accepted? It is most trying to our temper to be waited upon by a servant who performs his office without care and attention, and we expect the supreme Majesty to accept praise and prayer offered without recollection and in a negligent manner! S. Bernardine of Siena explains what this attention implies. "It is threefold," says he; "first, we must attend to what we are saying; secondly, to the meaning of our words; thirdly, to the object or purpose of our prayer.

In the first place then, we must take care not to slur over the words, or mutilate them, but should pronounce them plainly, entirely, and without hurry. In addressing a person of distinction, we are careful of our utterance, we feel that it were a mark of gross insolence to hack our words, or to speak hurriedly. What then dispenses us from common civility in our relations with God? Self-respect teaches us to strive after propriety in the manner and matter of our speech when conversing with men, yet, when dealing with God from Whose bounty we have received the noble endow-

Digitized by Google

ment of thought and speech, we care not to avoid the grossest excesses of ill-breeding, and then have the face to complain that God takes no heed of our supplications! We are next to attend to the meaning of what we are saying; this may not always be possible, as in the case of those who recite the public prayers of the Church, for instance, at Divine Service, or in the Choral Offices, but nowadays with very little trouble any one may get a fair notion of the meaning of ecclesiastical prayer, and at all times, holy Church has been careful fully to explain the best and most common forms, that is, the Our Father, Hail Mary, and Creed, in her catechisms. But all can, and should, attend to the object of prayer, which is God, and to what we are asking of Him; in other words, the prayer of the lips must at the same time be the prayer of the mind, as the Apostle says: "I will pray with the spirit (the breath), and I will pray with the understanding also" (1 Cor. xiv. 15).

This attention is necessary, if our prayer is to be worth anything. God is a Spirit, hence, we must address Him rather by the inner voice of the mind and heart, than by moving our lips; as Tertullian says, "God listens to the heart," and S. Bonaventure, "Better lift up the heart than the voice;" our words should be but the echo of our heart's cry. S. Cyprian, the martyr-bishop of Carthage, teaches the same in his treatise on the Lord's Prayer: "Prayer," says he, "is a petition addressed to God for some good thing, it cannot therefore consist of mere words. The devil, jealous of the advantage accruing to the soul from prayer, cunningly entraps us, and so manages that while our lips are moving, our hearts should be engrossed with other thoughts." No wonder that such prayers are not heard, for it is the human person, not our mere animated nature that prays. Prayer is the act of our nobler, our spiritual nature; if that take no part in our prayers, can we expect God to hearken to us? Prayer is the uplifting of the mind and heart to God, but if, instead of rising to the thought of God and of His presence, the mind goes wandering in a maze of trivial (when not dangerous or even guilty) memories, we have but the shell, the appearance of prayer, or rather, it is not prayer at all. Of little avail

Digitized by Google

are the words our lips utter, unless the mind and heart go along with them, they are but so much empty sound, and as an ancient ecclesiastical writer observes, God heeds it as little as He would any brutish cry. "What!" says S. Cyprian, "you expect God to listen to you, and you listen not to yourself!" "It is certain," says S. Bernard, "that I inflict no slight insult on God when I ask Him to hear that which I care not to listen to. I expect Him to attend to me, while I attend neither to myself, nor to Him" (Meditations, chap. 8). "Let the heart," says S. Ambrose (on Psalm 118), "be the first to cry, if we wish that what we utter should be heard by God." We do not mean hereby to blame prayers said with unwilful wanderings of the mind, they interfere with actual, but not with virtual attention, which suffices to render our prayers acceptable to God. But of those who open the door to such distractions by habitual dissipation of mind, we would hardly venture to say that they have the attention requisite for prayer; and hence, if they wish to be heard of God, they must set about removing the occasions of this instability of mind, by holding their thoughts and imaginations in check.

But attention is not all; humility should ever be the inseparable companion of prayer. In going before God, we must remember that in His sight even the best of us are but wretched creatures, made up of great and crying wants. Compared with Him we are as nothing, for all we are and have, our life, our very being, is His free gift to us, it proceeds from Him Who is the Source and Fountain of all good, of every gift, of all being. In approaching Him therefore we must bear in mind what we are, or rather what we are not. Abraham, who entertained angel visitors, and was honoured with the converse of God Himself, in turning to Him, says: "I will speak to the Lord, who am but dust and ashes" (Gen. xviii. 27). The Psalms display throughout the like humble spirit. Of our Seraphic Father, S. Francis, it is recorded that when at prayer, he was wont to break out into this exclamation, "The abyss of being, the abyss of nothing;" as if he would say, Thou, Lord, art very Life and Being, the abyss of all perfections; Thy servant who calls upon Thee is an abyss of nothing. Such

Digitized by Google

are the sentiments that should animate our prayer. As S. Bonaventure says: "We should present ourselves before the Infinite Majesty in the spirit of those beggars who stand at the church doors, and lay bare their sores and infirmities." (Sermon v.) We should fall down before God, craving His help not for any deservings of our own, but as Holy Church teaches us, solely in view, and for the sake of the merits of Jesus Christ, "Through our Lord Jesus Christ Thy Son," &c., as the Church mostly ends her prayers. God abhors the proud, but the humble He exalts; He condemns the boasting Pharisee, but graciously regards the lowly Publican who felt himself unworthy to appear before Him. God, if we may so speak, cannot resist humility, and as He expressly tells us, He has regard to the prayers of the humble. The extraordinary graces and favours which astonish us in the lives of the saints were won by, and proportioned to, their humility; this is the secret of the glories of the All-Holy, Ever-Blessed Virgin Mother, by this was she filled with grace, chosen to be the Mother of God and Queen of the Universe. If then we wish God to hear us, let us approach His presence with humility, conscious as we ought to be that all we may claim as our own are the sins and abominations we have committed in the sight of the Divine Majesty, and thus come before Him overwhelmed with shame and confusion, in order that He may cast an eye of pity upon us. This should be especially attended to by certain devout folks, who, on account of their having kept up for some time a round of pious practices, and of the delight they take therein, hold themselves dear to God, perfect in virtue, entitled to His graces, and so expect at His hands as a matter of course more marvellous favours than can well be told. The Pharisee described by our Lord in the parable (S. Luke xviii.) had no mean opinion of his deserts, but the one that came down from the Temple in God's peace and favour was the publican (i.e. tax-collector) "who would not so much as lift up his eyes to heaven, but striking his breast, said: Lord, be merciful to me a sinner." At the end of the parable we are told the reason why: "For every one that exalts himself shall be humbled, and he that humbles himself shall be exalted."

Digitized by Google

Flowers of S. Francis.

CHAPTER XIII.

HOW S. FRANCIS AND BROTHER MASSEO PLACED THE BREAD THEY HAD COLLECTED ON A STONE NEAR A FOUNTAIN; AND HOW S. FRANCIS PRAISED THE VIRTUE OF HOLY POVERTY, AND PRAYED S. PETER AND S. PAUL TO MAKE HIM GREATLY LOVE HOLY POVERTY. HOW S. PETER AND S. PAUL APPEARED TO HIM.

THE wonderful servant and follower of Christ, S. Francis, wishing to be in all things conformed to his Master, who, as the Gospel relates, sent His disciples two by two in all the cities and all the lands whither He intended to go, to prepare the way for Him, after he had assembled his twelve companions, sent them forth into the world two by two to preach the truth. In order to set them an example of holy obedience, he first began to act himself like the Saviour, Jesus Christ. Having sent his companions to different parts of the world, he took with him Brother Masseo, and set out towards the province of France. Arriving in a certain town, and being very hungry, they went, according to their Rule, begging their bread for the love of God. S. Francis took one street, and Brother Masseo the other. S. Francis, being a little man, with a mean exterior, did not attract much attention, and only collected a few bits of dry bread, whereas Brother Masseo, being tall and good-looking, received a great many large pieces of bread, with several whole loaves. When they had ended their task of begging, they met at a spot outside the city, where was a beautiful fountain and a large stone, on which each placed what they had collected. S. Francis, seeing that the pieces of bread which Brother Masseo had collected were much larger and better ones than he had received, rejoiced greatly, and said, "O Brother Masseo, we are not worthy of this great treasure;" and he repeated these words several times. Brother Masseo answered, "Father,

Digitized by Google

how canst thou talk of a treasure where there is so much poverty, and indeed a lack of all things? for we have neither cloth, nor knife, nor dish, nor table, nor house to eat in, nor servant or maid to wait upon us." S. Francis answered, "And this is just the reason why I look upon it as a great treasure, because man has had no hand in it but all has been given to us by Divine Providence, as we clearly see in this bread of charity, in this beautiful table of stone, and in this fountain so clear. Wherefore let us beg of God to make us love with all our hearts the treasure of holy poverty." Having spoken thus, they returned thanks; and when they had refreshed themselves with the bread and water, they rose and went on their way to France. Meeting with a church on the road, S. Francis said to his companion, "Let us enter this church and pray." During his prayer the Lord visited him with a great increase of fervour, which so inflamed his soul with affection for holy poverty, that it seemed as if flames played round his head, and proceeded from his mouth; and going thus, all shining and burning with divine love, to his companion, he said to him, "Ah! ah! ah! thou must give thyself to me;" and repeated these words three times. The third time he breathed on Brother Masseo, who, to his great surprise, was raised above the earth, and fell at some distance before the Saint. He told his companion afterwards how, during this ravishment, he had felt such a sweet sensation in his soul, and had received such consolations from the Holy Spirit, as he had never before experienced. After this S. Francis said to his companion, "Let us go to S. Peter and S. Paul, and let us pray them together that they may teach and help us to possess the unbounded treasure of holy poverty, for it is a treasure so great and so divine, that we are not worthy of possessing it in these vile bodies of ours. It is this celestial virtue which teaches us to despise all earthly and transitory things, and through which every hindrance is removed from the soul, so that it can freely commune with God. Through this virtue the soul, whilst still on earth, is able to converse with the angels in heaven. It is this virtue which accompanied Christ on the cross, which was buried with Christ, rose again with Christ, and

Digitized by Google

went up to heaven with Christ. It is this virtue which even in this world enables the souls who are inflamed with love of Him to fly up to heaven; it is also the guardian of true charity and true humility. Let us pray the holy Apostles of Christ, who were perfect lovers of this evangelical pearl, that they may obtain for us from the Saviour Jesus the grace, through His great mercy, to become true lovers, strict observers, and humble disciples of this most precious, most beloved, and most evangelical grace of poverty." Conversing thus they arrived at Rome, and entered the Church of S. Peter. S. Francis knelt in prayer in one corner of the Church, and Brother Masseo in another. After praying some time with great devotion and many tears, the most holy Apostles Peter and Paul appeared to S. Francis in much splendour, and thus addressed him: "As it is thy request and wish to observe that which Christ and His holy Apostles observed, the Lord Jesus sends us to thee to let thee know that thy prayer has been heard, and that it is granted to thee and to all thy followers to possess the treasure of holy poverty. We also tell thee from Him that, whosoever, after thy example, shall embrace this holy virtue shall most certainly enjoy perfect happiness in heaven; and thou and all thy followers shall be blessed by God." Having said these words they disappeared, leaving S. Francis full of consolation. He rose from prayer, and, returning to Brother Masseo, asked him if God had revealed anything to him in prayer. He answered, "No." Then S. Francis told him how the holy Apostles had appeared to him, and what they had said. And both were filled with joy, and resolved to return to the Valley of Spoleto, giving up the journey to France.

CHAPTER XIV.

HOW THE LORD APPEARED TO S. FRANCIS AND TO HIS BROTHERS AS HE WAS SPEAKING WITH THEM.

S. Francis, in the beginning of the Order, having assembled his companions to speak to them of Christ, in a moment of great fervour of spirit commanded one of them, in the name of God, to open his mouth and speak as the Holy Spirit should inspire

Digitized by Google

him. The Brother, doing as he was ordered, spoke most wonderfully of God. S. Francis then commanded him to be silent, and ordered another Brother to speak in the same way, which having done with much penetration, S. Francis ordered him likewise to be silent, and commanded a third Brother to do the same. This one began to speak so deeply of the things of God, that S. Francis was convinced that both he and his companions had spoken through the Holy Spirit. Of which he received a manifest proof; for whilst they were thus talking together, our Blessed Lord appeared in the midst of them, under the form of a beautiful young man, and blessed them all. They were rapt in an ecstasy, and fell on the ground as if they had been dead, and were quite unconscious of all external things. When they recovered from their trance, S. Francis said to them, "My beloved Brothers, let us thank God, Who has deigned to reveal to the world, through His humble servants, the treasures of Divine wisdom. For the Lord is He Who openeth the mouth of the dumb, and maketh the tongues of the simple to speak wisdom."

Sayings of the Holy Father S. Francis.

8. *That in the Service of God, the Maledictions of the World are to be lightly Esteemed.*

AFTER the conversion of this holy man, his father was accustomed to curse him whenever he met him. S. Francis therefore adopted a poor and wretched old man for his father, and kept him with him as a companion; so that whenever his own father cursed him, he on the contrary might bless him, and fortify him by the sign of the Cross. As, therefore, when he was cursed by his father, he was blessed by this poor man, he said once to the former: "I believe, father, that God can give, and has given me another father, who bestows on me blessings for your curses."

Digitized by Google

Beatus Vir.

THRICE blest is he whose feet have never trod
Upon the ways of those that fear not God;
Who hath not stood where sinners set their feet,
Nor made the chair of pestilence his seat.

Thrice blest is he who loves with ardent love
The law of God, whose glory shines above;
Oh happy he who, from the morning's light,
Thinks on this law until the shades of night!

This man shall flourish like a tree which grows
Upon the banks where crystal water flows;
Whose spreading branches lift themselves sublime,
And yield their fruit in seasonable time.

Though winds may blow, his leaf shall never fall,
And full success shall crown his actions all.
Not so the wicked, no! but like the dust,
Shall they be borne away upon the gust.

Again in judgment sinners shall not stand,
Nor in the council of the righteous band;
For God the way of holy men doth know,
The sinner's way shall to perdition go.

Digitized by Google

The Third Order of S. Francis.

(Continued from page 187.)

THESE are the chief points—the main features—of the Rule of the Third Order, which bears the impress of the heavenly wisdom of the saintly legislator who framed it. It was suited for persons of every condition, living in the world, laden with the world's cares and responsibilities, and exposed to its dangers and temptations. And it was admirably adapted to meet the needs and mitigate, if not entirely extirpate, the evils of the unhappy times which called it forth. This is sufficiently attested by the rapid extension of the Order, its marvellous success as a means of moral regeneration, and the astonishing results for good which everywhere attended its spread and accompanied its growth. Enriched from the beginning with the sanction of the Church and the blessing of its holy Founder, it could not but prosper. No sooner was it instituted than multitudes hastened to seek for admission. To be allowed to join it was a privilege which all who conveniently could eagerly embraced. Not a town or village but soon had its congregation of Tertiaries; scarcely a family but could boast of having at least one of its members enrolled in the new religious organization. After striking its roots deeply in the soil of Italy, the land of its birth, it spread itself gradually into France, Spain, and Germany, and found its way into many other countries. Wherever it went it was readily welcomed; there was the same eagerness on all sides to join it. Popes, cardinals, bishops, priests, emperors, kings and queens, the noblest of the land, the brightest intellects of the day, high and low, rich and poor, men and women of every class and condition, all deemed it an honour to wear the humble livery of S. Francis. We can here mention but a few of the most illustrious Tertiaries.

Digitized by Google

Michael Paleologus, Emperor of Constantinople; Rudolph of Hapsburg, Emperor of Germany; Charles V. and his royal consort; Philip II. and Philip III., Kings of Spain; Anne of Austria; Maria Teresa, Queen of France, married to Louis XIV.; Bela IV., King of Hungary; Jagellon, King of Poland; John, King of Aragon; Charles IV., King of Bohemia; Charles II. and Robert, Kings of Sicily and Jerusalem; Alexander VII., Duke of Savoy; the unfortunate Katharine of Aragon, Queen of England, wife of Henry VIII.; Sir Thomas More; all these were members of the Third Order. The celebrated painters, Cimabue and Giotto; Raphael and Michael Angelo, eminent alike in painting and in sculpture; poets like Dante, Tasso, and Petrarch, and Lope de Vega, the great satirical poet of Spain, paid the homage of their genius to S. Francis, requesting the favour of being buried in the Tertiary habit. Christopher Columbus was a most pious and devout Tertiary; he said the Divine Office daily, and was clothed in the habit of the Order when he made the discovery of the New World. Many others besides, men distinguished for their genius, eminent in every department of science, literature and art, did not think it beneath them to become spiritual children of the "Poor Man of Assisi," but rather gloried in it. This feeling of just and legitimate pride, in belonging to the Third Order, is beautifully expressed in a letter which a certain great Spanish Cardinal wrote in 1623 to Father Wadding, of Limerick, the learned author of the Annals of the Franciscan Order: "You praise me," said the cardinal, with some surprise, "that I should have taken the habit and made solemn profession to adhere to the rules of the Third Order of S. Francis. But is not the garb of S. Francis a real purple, which may adorn the dignity of kings and cardinals? Yes, it is a true purple, dyed in the Blood of Jesus Christ, and in the blood which issued from the Stigmata of His servant. It gives, therefore, a royal dignity to those who wear it; and far from being humiliated by putting on this holy habit, I have reason to fear that I have done myself too much honour, and that I derive from it too much glory."

Digitized by Google

Constitution

of our Most Holy Lord

Leo XIII.,

BY DIVINE PROVIDENCE POPE,

CONCERNING THE LAW OF THE THIRD SECULAR ORDER OF FRANCISCANS.

LEO, BISHOP,

SERVANT OF THE SERVANTS OF GOD.

FOR A PERPETUAL REMEMBRANCE OF THE MATTER.

THE Merciful Son of God, Who, in laying an easy yoke and a light burden upon men, made provision for the life and for the salvation of all, bequeathed to the Church which He established not His power alone but His mercy also, that so the blessings obtained through Him might, by the same continuance of love, be propagated for all ages. And therefore, just as all that Jesus Christ did or said throughout His life was marked by a gentle wisdom and the greatness of an unconquered benevolence, so, too, each institution of the Church displays a wondrous indulgence and leniency, from which it is seen that in this respect too the Church resembles God, Who is Love. Now it is the special work of this maternal affection wisely to adapt the law—so far as may be—to the age and its manners, and at all times to observe the greatest discretion both in precepts and requirements. And the result of this habitual charity and wisdom is that the Church is enabled to join an absolute and eternal unchangeability of doctrine to a prudent variation of discipline. Conforming Our mind and heart to these principles in the exercise of the Pontificate, We deem it Our duty to consider impartially the nature of

Digitized by Google

the times, to weigh circumstances, that so no one should be turned aside by difficulties from the practice of useful virtues. We have now been pleased to submit to this rule the association of Franciscans of the Third Order—styled the Secular—and to determine with care whether it were best to make some slight modifications in its laws because of the changes in the times. That illustrious institution of our Father Francis was warmly commended to the faithful by us in Our Encyclical Letter *Auspicato* which We published on the 17th of September of last year. We published it with no other wish or aim than this—that by it as many as possible might be recalled, on Our invitation, to the pursuit of Christian sanctity. For the chief source of the evils which oppress the world, and of the dangers which threaten it, is the neglect of Christian virtue; and men cannot heal the former nor can they avert the latter in any way except by hastening to return, publicly and in private, to Jesus Christ, Who "can save for ever all those that draw nigh, through Him, to God." (Heb. vii. 25.)

The Franciscan institutes are based wholly on the observance of the precepts of Jesus Christ; for the holy Founder had no other aim than that the Christian life should be exercised in those precepts—as in a gymnasium—with greater diligence. The first two Franciscan Orders, of course, which were instituted for the exercise of great virtues, pursue a more perfect and a diviner aim; but they are the heritage of a few—of those, namely, to whom God has given the grace to strive with a special zeal for the sanctity of the evangelical counsels. But the Third Order is adapted to the many; and the records of times gone by, and the nature of the Society itself, both shew how great is its influence in promoting justice, honesty and religion.

We must render thanks to the Author and Helper of all good counsels, that the ears of the Christian people were not closed to Our exhortations. From many places We hear that devotion to Francis of Assisi has been aroused, and there is everywhere an increase in the number of persons seeking admittance into the Third Order. Wherefore, as though to give fresh impulse to men already running, We determined to turn Our thoughts to all that

Digitized by Google

in any way hinders or retards this salutary race of souls. First We saw that the Rule of the Third Order which Nicholas II., Our Predecessor, approved and confirmed in his Apostolic Constitution *Super Montem* on the 18th of August, 1289, is not in all points suited to the present age and present customs. Hence, since the duties prescribed could not be fulfilled without excessive difficulty and inconvenience, it has hitherto been necessary to dispense with a majority of the most important rules on the petition of the associates; that this could not be done without injury to the common discipline will readily be understood. Then, too, there were other matters in the association which called for Our attention. The Roman Pontiffs Our Predecessors welcomed the Third Order from its birth with the greatest good will, and granted its members very many and valuable Indulgences for the expiation of their sins. The scope of these Indulgences has become in the lapse of time somewhat confused, and it has often been a matter of discussion whether the Pontifical Indulgence applied in certain cases, when it could be gained, and of what kind it was. Assuredly there has been no want of foresight on the part of the Apostolic See in this matter: Pope Benedict XIV., for instance, in his Constitution *Ad Romanum Pontificem*, of March 15, 1751, set himself to put an end to previous doubts: since then, however, many more have naturally risen. We have been induced by the consideration of inconveniences of this kind to appoint certain Cardinals of the Holy Roman Church who are members of the Sacred Council of Indulgences and Sacred Relics, to review the original law of the Tertiaries with care, and to collate and examine all the Indulgences and privileges, and when they had formed a mature judgment on the matter, to let Us know what they thought should be retained, and what altered, in view of the condition of the times.

When this was done as We had ordered, the Cardinals proposed to alter the former Rule and adapt it to the present mode of life by changing certain chapters. In the matter of Indulgences, that there may no longer be any room for doubt and that all risk of doing anything illegal might be avoided, they thought that We

Digitized by Google

would do well and wisely if We were to revoke and abrogate all Indulgences which have hitherto been in force, and to decree others to the Association *ex integro.*

Therefore, for the good and happiness of the future, for the increase of the glory of God, the encouragement of piety and of zeal for all virtues, We, by our present letters, in virtue of Our Apostolic authority, renew and sanction, as We have said before, the Rule of the Third Order of the Franciscans, called the Secular. It must not be thought that in consequence of this act anything is taken from the nature of the Order, which We fully intend should remain unchanged and intact. And, furthermore, We will and ordain that the associates shall enjoy the remissions of sins, or Indulgences, and privileges enumerated in the Index subjoined, totally suppressing all Indulgences and Privileges which the Apostolic See has granted the Association before this day, no matter at what time, or under what form or name.

LAW OF MEMBERS OF THE THIRD OR SECULAR ORDER OF S. FRANCIS.

CHAPTER I.

CONCERNING THE CHOICE, THE NOVITIATE, AND THE PROFESSION OF MEMBERS.

1. It is forbidden to take any one as a member unless he be more than fourteen, of good morals, of peaceable disposition, and above all exact in the practice of the Catholic religion, and of tried obedience to the Roman Church and Apostolic See.

2. Married women are not to be admitted without the knowledge and consent of their husbands; if it is thought this knowledge and consent should in any case be dispensed with, it should only be done on the motion of the priest who is the judge of the conscience of the woman.

3. Those admitted into the Sodality must wear a small scapular and the customary cord, else they will be deprived of the privileges and rights.

Digitized by Google

4. All who enter the Third Order, whether men or women, shall make a year's novitiate; then, making the profession prescribed by the Rule of the Order, they shall promise to observe the laws of God, to obey the Church, and, if they fail in their profession, to make the required satisfaction.

CHAPTER II.

CONCERNING THE RULE OF LIFE.

1. Members of the Third Order will refrain from excessive cost and elegance in their dress and toilet, and will observe—each according to his state of life—the rule of moderation.

2. They will refrain with the utmost caution from dangerous stage-plays and dances; and from all revelry.

3. They will be frugal in eating and drinking, and they will neither sit down to table nor rise up from it without first devoutly and gratefully invoking God.

4. Each will fast on the eve of the Feast of the Immaculate Virgin Mary and on that of their Father Francis; those will merit great praise who, in addition, in accordance with the original rule of the Tertiaries, either fast on Friday or abstain from flesh meat on Wednesday.

5. Members will confess their sins each month, and will also approach the holy table monthly.

6. Tertiaries who are ecclesiastics, inasmuch as they read the Psalms daily, need do no more under this heading. Laymen who neither recite the canonical prayers nor the prayers in honour of Mary commonly known as the Little Office of the Blessed Virgin Mary, must say the Lord's Prayer, the Angelic Salutation, and the Glory be to the Father, twelve times a day, unless they are prevented from doing so by ill health.

7. Let those who have to make Wills dispose of their property by bequest, each at his own time.

8. In their home life let them study to lead others by their example, to promote pious practices and all that is good. Let them not allow any books or papers, from which any injury to virtue can be feared, to be brought into their houses or read by those who are under their care.

Digitized by Google

9. Let them sedulously exercise kindliness and charity among themselves and towards their neighbours. Let them take care, whenever they can do so, to settle quarrels.

10. Let them never take an oath except in case of necessity. Let them never say anything base, nor utter scurrilous jests. Let them examine their consciences nightly as to whether they have perchance done anything of the kind; if they have, let them atone for the error by penitence.

11. Those who can conveniently do so, should assist daily at Mass. They will attend the monthly meetings which the Prefect will give them notice of.

12. They will contribute—each according to his means—to a common fund, from which the poorer members of the Association may be relieved, especially in time of sickness; or from which provision may be made for the dignity of divine worship.

13. Let the prefects either visit, in person, any member who is ill, or else send some one to perform the offices of charity. When the sickness is serious, let the prefects urge the sick man, by warning and persuasion, to attend in time to the matters which affect the purification of his soul.

14. At the funeral of a deceased member, the members who belong to the same town and those visiting it should assemble and say a third of the prayers to Mary instituted by Father Dominic —that is, the Rosary—for the heavenly comfort of the dead man. And priests should pray at Mass, laymen, if possible, after the reception of the Holy Eucharist, for the eternal rest of their deceased brother.

CHAPTER III.

CONCERNING THE OFFICES, THE WORK OF THE VISITOR, AND THE RULE ITSELF.

1. The Offices are to be assigned in meetings of the associates, These offices will be held for three years. No one can, without good reason, refuse any office tendered him, and no one is to discharge the duties of his office negligently.

Digitized by Google

2. The curator, who is termed the Visitor, will make diligent inquiry to see whether the rules are observed with sufficient strictness. For this purpose he will, if possible, visit the place where the societies are established every year, or oftener if need be, and will call a meeting, at which all prefects and all members of the associations have been ordered to attend. Should the visitor recall any associate to his duty by an admonition or command, or should he assign him any salutary penance, such associate will receive the admonition with modesty and will not refuse to perform the penance.

3. The visitors are to be chosen from the First Franciscan Order or from the Third Regular Order, and the custodes, or guardians, will select them when asked to do so.

4. Disobedient or offending members are to be admonished of their duty three times; in the event of further disobedience they will be bidden to leave the Order.

5. Those who commit any breach of these rules do not thereby incur the guilt of sin except in so far as they also offend against the divine law and the law of the Church.

6. Should there be any serious and good cause to prevent any one from observing any provision of the Rule, such person may be dispensed from that part of the Rule, or the regulation may be prudently commuted. The faculty and power of granting such dispensation or commutation will rest with the ordinary prefects of the Franciscans of the First and Third Orders, and with the above-named visitors.

INDEX OF INDULGENCES AND PRIVILEGES.

CHAPTER I.

CONCERNING PLENARY INDULGENCES.

Tertiaries of either sex, after confessing their sins in accordance with the Christian rite, and receiving the Holy Eucharist, may obtain a Plenary Indulgence on the days and with the conditions subjoined.

Digitized by Google

1. On the day of their entering the Order.

2. On the day when they make their first profession.

3. On the day when they assemble for the monthly meeting or conference, provided only that they visit some church or public oratory, and there pray for the welfare of the Church.

4. On the 4th of October, the Feast of the Birth of their Father and Lawgiver, S. Francis; on August 12, Feast of S Clare, Virgin, and Lawgiver; on August 2, the Feast of the Basilica dedicated to Mary, Queen of Angels, and also on the day of the solemn anniversary of the Saint in whose church the Association is erected provided only that they have visited that church with a pious object, and made the usual prayer to God for the Church's welfare.

5. Once in every month, on a day to be chosen by each member on condition that they devoutly visit some church or public oratory, and there remain for some time in prayer according to the intention of the Supreme Pontiff.

6. As often as, through desire of a more perfect life, they make a retreat of eight days consecutively, for the purpose of devoting themselves to meditation.

7. And also, if, when on the point of death, they implore the holy and saving name of Jesus either aloud or, if speech be beyond their power, in their hearts. They may enjoy the same privilege if, though unable to make their confession and receive the Holy Eucharist, they are heartily sorry for their sins.

8. Twice a year they may receive the Blessing of the Sovereign Pontiff, provided they have prayed for some time for his intention, and on the same condition they will receive what is called the Absolution or Blessing, on the following days:—(1) Feast of the Nativity of the Lord Jesus Christ; (2) Feast of the Resurrection; (3) Feast of Pentecost; (4) Feast of the Most Holy Heart of Jesus; (5) Feast of the Immaculate Conception of the Blessed Virgin Mary; (6) Feast of Joseph, her spouse, March 19; (7) Feast of the Impression of the Sacred Stigmata of Father Francis, September 17; (8) Feast of Louis, King of France, the heavenly and salutary Patron of members of the Third Order, August 28; (9) Feast of Elizabeth of Hungary, November 19.

Digitized by Google

9. And also, once a month, those who recite the Pater, Ave, and Gloria five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff, will derive the same Indulgences and remissions of sin as are granted to those who perform the Stations at Rome, or who make a devout visit to the Portiuncula, the holy places of Jerusalem, or the Church of James the Apostle, at Compostella.

10. If on any of the days when the Stations are marked on the Roman Missal they pay a visit to any church or oratory to which a confraternity is attached, and there make the customary prayers for the Church, they will in that church or oratory, and on those days, enjoy the fullest privileges enjoyed by those who are resident in, or visitors to, Rome.

CHAPTER II.

PARTIAL INDULGENCES.

All Tertiaries of either sex who visit a church or oratory wherein an association of the Third Order is founded and there offer prayer for the safety of the Church on the day on which the Sacred Stigmata were divinely imprinted on their Father Francis, and also on the Feast of S. Louis, King, of S. Elizabeth, Queen of Portugal, S. Elizabeth of Hungary, S. Margaret of Cortona, or on twelve other days, which are left to the choice of each member, subject to the approbation of the Prefect of the Order, will by that prayer gain an Indulgence of seven years and two hundred and eighty days.

As often as they are present at Mass or other divine offices or at the public or private meetings of the Association, as often as they entertain the poor, or allay, or help to allay, quarrels, or assist at a religious procession, or accompany the August Sacrament when It is being borne anywhere, or, when unable to accompany It, if at the sound of the bell they say the Lord's Prayer once and the Angelic Salutation; as often as they recite the same Prayer and Salutation five times for the Church, or commend to God the souls of deceased members of the Association, as often as they bear the

Digitized by Google

dead to the grave, or recall one, who has been led astray, to his duty, or teach any one the commandments of God and the other things necessary for salvation, or do any other work of charity of this kind, so often will each of them, for each of these actions, gain an Indulgence of three hundred days.

CHAPTER III.

PRIVILEGES.

1. Priests who belong to the Third Order can have the favour of a privileged altar, no matter at what altar they are celebrating Mass, on three days in each week, unless they have obtained a similar privilege on another day.

2. When they offer the Holy Sacrifice for the repose of the souls of deceased Tertiaries, the altar is always and everywhere privileged.

We will that all and everything decreed above hold good and stand and be valid for ever, notwithstanding all Constitutions, Apostolic Letters, statutes, customs, privileges, and other rules issued by Us, or by Our Apostolic Chancery, and all else to the contrary. Let no man, therefore, act in opposition to these Our Letters in any particular. But should any one dare any such infringement of these Letters, let him know that he will incur the wrath of God Almighty and of His Apostles Blessed Peter and Paul.

Given at Rome, at S. Peter's, on the 3rd of the Kalends of June, in the year of the Incarnation of our Lord one thousand eight hundred and eighty-three, and in the sixth year of Our Pontificate.

C. CARD. SACCONI, *Pro Datarius.*

TH. CARD. MERTEL.

Visa De Curia I. De Aquila De' Visconti.

Loco ✠ Plumbi. *Reg. in Secret. Brevium.*

I. CUGNONI.

Digitized by Google

The Bishops on the Third Order.

THE Pastoral of the Cardinal-Patriarch of Venetia, sent by His Eminence to his clergy with the Encyclical of the Pope, is, from its gravity and importance, a fitting accompaniment to the memorable Pontifical Letter. His Eminence first points out that this is an extraordinary summary of the motives which induced the whole Catholic world to celebrate with such magnificence and such wonderful devotion the Centenary Feasts of the Birth of the Holy Patriarch, Francis of Assisi; Feasts which have been assuredly profitable, "as the starting point of that reform of the Christian world desired by all the good and the wise, and to effect which human arguments have failed." The Cardinal says that the extension of the Third Order is an old and deeply-rooted wish of his own, and that when, through obedience, he accepted the Episcopal state, he, in his Pastoral, urged the faithful to receive this Association as a remedy for the evils of the day, and that this has now been confirmed by the authoritative voice of the Supreme Pastor. He then considers the Encyclical Letter, putting forward its most important points; clearly showing by new reflections and acknowledged facts, the present state of society, and the necessity of having recourse to the diffusion of the holy Order, already embraced by many persons illustrious in learning and elevated in rank. "Always approved by the Church and dear to the Venetians, who will not on this point, differ in any way from the principles taught by the infallible authority of Peter."

Finally he enlarges upon and demonstrates the utility and gentleness of the Rule, which breaks no family ties, and by judicious concessions, adapts itself to the requirements of different conditions of life, and hopes that the words of the Holy Father will not prove fruitless; certainly they will not do so, if well considered as explained in the eloquent letter of the Venerable Patriarch.

Digitized by Google

The Bishop of Acireale, in his Lenten Pastoral, communicates to his people the Encyclical Letter of His Holiness for the Centenary of S. Francis, intending by its means to extend the Third Order in his Diocese. He justly argues that, if the present state of society differs in no way from that of the time of the Saint, and if the Third Order was then the means of its reformation, its diffusion is equally necessary now. As the Pope says its extension should be actively carried on, for zeal in the work of God is to fulfil the work of our Lord Jesus Christ. The Bishop then directs the establishment of congregations of the Third Order in all the parishes of his diocese, giving the necessary authority to the parish priest in those places where Franciscan Religious are not within reach, as an efficacious, as well as easy and certain means of putting in practice the desire of the Sovereign Pontiff. He also desires that the Encyclical should be read and explained to the people.

Mons. Pellegrino Tofani, the lamented Bishop of Assisi, after labouring much to celebrate worthily the Centenary Feasts of the Poor Man of Assisi, closed his mission of Bishop by inviting, in his last Pastoral, the whole diocese to "second the impulse given by the Vicar of Christ, by promoting, embracing and following the Third Order, and as our city has the great honour of being the birth-place of our great fellow-countryman, that wonderful hero of holiness, and the guardian of his precious relics, it should not be second in promoting the institutions through which S. Francis became great and venerated by all people in all ages."

Gleanings.

ANTIQUITY OF DEVOTION TO THE BLESSED VIRGIN.—Devotion to the Mother of God is as old as the Church itself. In Rome—the heart and centre of Catholic unity—it has been uninterruptedly practised from the time of the Apostles till the present day, and

Digitized by Google

numberless are the monuments of this perennial *cultus* which exist to-day to console the devout child of Mary, and to confound those who sneer at the honour shown by Catholics to the exalted Handmaid of the Lord. A stranger even on a passing visit to the Eternal City, cannot fail to notice that its most ancient churches were raised in honour of Mary, and that many of her images exposed to public veneration date back to the primitive ages of Christianity. His visit to the Catacombs will give him a still more striking illustration of what the Mother of God was to the persecuted members of the infant Church. In every one of these ancient cemeteries and places of refuge, he will see numberless pictures representing her surrounded by all that can symbolise her great power and dignity. In the Catacombs of S. Priscilla (near the Salaria Nuova), which date from the dawn of the second century, there is a well-preserved picture of the Virgin Mother with her Divine Son, while near them stands a Prophet pointing to the Star of Bethlehem. In another Crypt of the same Catacombs is the Virgin and Child, with the three Magi reverentially approaching to offer their Gold, Frankincense, and Myrrh. In the Catacombs of S. Domitilla, of S. Callixtus, of those *ad duas lauros*, all of the third century, there are many images of the Blessed Virgin, surrounded by various attributes indicative of her great power. In the Cimiterio Ostriano, near S. Agnes, our Lady is again represented with the Divine Child, between monograms of the Adorable Name of Christ. On the sarcophagi, tablets, etc., she appears with great frequency. In the Catacombs of S. Ponziana, she is represented in the act of prayer, while her outstretched arms are supported by SS. Peter and Paul, as were those of Moses by Aaron and Hur when his powerful mediation with God put to flight the army of the Amalecites. Numberless examples of a similar kind may be seen in all the Catacombs, and serve to show the reverence of the early Christians for the august Mother of God, as well as their belief in her powerful intercession.

Digitized by Google

Franciscan Chronicle.

THIRD ORDER IN LIVERPOOL.—The usual monthly meeting of Tertiaries attached to S. Francis Xavier's, was held on June 3, and was well attended. The Father Director, after the recitation of the Office, delivered an appropriate discourse, and had the happiness of receiving five Postulants. He then saw the members individually who needed dispensations or commutations of the Rule. He also announced that from that date, the Brothers and Sisters would assemble together for their monthly meeting, and thus leave the second and third Sundays of the month for a special novice-meeting, one for the Brothers and the other for the Sisters. He further said how edifying it was to see them all so practical and regular in their attendance, and especially in assisting at their monthly Mass, and as one family approaching to receive Holy Communion.

We might also mention that the Brothers and Sisters (in a body) intend going to the Franciscan Church at Chester, to celebrate the Feast of Portiuncula, on which occasion the Rev. F. Clare, S.J., will preach. During the day the ceremony of unveiling two Statues will take place in the same Church; one having been presented by the Tertiaries of Liverpool, who will also, for the first time, use a new Banner representing S. Ignatius, who himself was a Tertiary.

RECEPTIONS INTO THE THIRD ORDER.—On February 12, at Rome, by the Most Rev. Minister-General of the Capuchins, His Eminence Cardinal Raphael Monaco Lavalette, Vicar of the Pope, was publicly received into the Third Order.

Last month at Assisi, the Archbishop of Rheims, the Archbishop of Auch, the Bishop of Rodez, and the Bishop of Tarantaise, received the habit of the Third Order.

THIRD ORDER AT S. BARNABAS', NOTTINGHAM.—The monthly meeting was held on June 6, and was fully attended. After the usual Office, Canon Douglass, who had just returned from the Pilgrimage to Lourdes, gave a short sketch of it, which was highly interesting.

The condition of this branch is very flourishing.

Digitized by Google

Franciscan Annals.

SUB TUUM PRÆSIDIUM CONFUGIMUS, SANCTA DEI GENITRIX NOSTRAS DEPRECATIONES NE DESPICIAS IN NECESSITATIBUS NOSTRIS, SED A PERICULIS CUNCTIS LIBERA NOS SEMPER, VIRGO GLORIOSA ET BENEDICTA.

VIRGO IMMACULATA, ORA PRO NOBIS.

VOL. VII.—No. 80. AUGUST, 1883. PRICE 4d.

Our Lady of the Angels at Portiuncula.

FEAST, AUGUST 2.

THIS Chapel, destined to become the cradle of the Seraphic Order, was confided by Almighty God to the protection of S. Benedict, the great Patriarch of the Monks of the West, to be one day returned by his sons to the Poor One of Assisi. In the Benedictine Chronicles we read, that in 516, S. Benedict, while passing through Assisi, saw this little sanctuary of our Lady of the Angels abandoned and falling into ruins. Grieved at this sight, he felt as though forced by Divine impulse to solicit, from the magistrates of Assisi, the grant of this sanctuary as a donation to the Order he was about to found. The favour was accorded him, and he immediately caused it to be rebuilt of more substantial material. Sheltered by the dome of the Basilica of S. Mary of the Angels, this holy chapel is still absolutely the same as that which S. Benedict reconstructed. It is consequently 1366 years in existence since its restoration by S. Benedict, and it is now 1531 years that our Lady of the Angels is venerated in this spot.

Digitized by Google

Here we meet with a fact which would seem to be prophetic, for otherwise it would be quite inexplicable. S. Benedict had the entrance door of the façade greatly enlarged. The width of the interior of the Chapel is only 4 metres 10 c., and the door has an opening of 2 metres 30 c.* Moreover at the distance of a metre on the Epistle side of the Altar, he had another door constructed of the same size. These doors are so disproportionate in their dimensions, compared with the exigencies of the Chapel, that no other explanation would suffice. The history of Christian archæology offers no example of this nature. There is no other possible explanation than those of the traditions which have been carefully recorded by the historians of our Lady of the Angels. Tradition wills that S. Benedict had had a Divine presentiment of the marvels which were one day to come to pass in this Chapel, and that he foresaw that these doors would be indispensable to liberate a passage to the innumerable multitude of the Faithful who would, one day, flock here to gain the famous Indulgence which Jesus, six centuries later, was to give to S. Francis for the benefit of the entire world. Hundreds of thousands of persons have passed through this Chapel on the 2nd of August, the greater part repassing several times.

The preparations being completed, S. Benedict had a little convent also built, with which was connected a small portion of land, (in Latin "Portiuncula terrena") for the use of the religious. It is for this reason that in the Benedictine Order this little convent and chapel were first known under the name of "Portiuncula," being the smallest of their properties, and the Chapel itself has ever retained this name.

Since the moment when our venerable sanctuary was cared for by the children of S. Benedict, most extraordinary prodigies have taken place; Octavio Spades attests, relying on ancient manuscripts and other testimonies, that one day a very holy religious saw a

* 4 Metres 10 c. equal to 13 feet 4 in.
2 Metres 30 c. equal to 7 feet 6 in.
1 Metre equal to 3 feet 3 in.

Digitized by Google

brilliant ladder elevated from the sacred Chapel to the heavens, upon which a multitude of Angels descended and ascended, singing their celestial hymns (Bartolom. da Pisa). Another religious, who died in the odour of sanctity, also saw, one day, this new ladder of Jacob, and the Angelic concerts were sometimes heard by all the crowds of faithful who gathered to this place of heavenly prodigies.

The Monks of Monte Cassino inhabited this holy spot during many centuries, but afterwards (as is reported by Giacobile di Foligno) they were replaced by the Monks of Cluny, who, in their turn, were followed by the Cistercian Monks. But in 1085 this little Chapel was so completely dilapidated that it became uninhabitable for the community. The religious then retired to the neighbouring abbey of Monte Subasio, which was constructed from the beginning of the Order of S. Benedict, and it is thus that the Portiuncula became the property of the Monks of Subasio. The religious confided the care of the Chapel to some hermits, who offered to establish their residence there and to take care of it, but they remained there but a short time.

Once more we find the sacred Chapel abandoned, but the veneration for this holy place had not passed away. The beautiful and touching traditions which belonged to it were deeply graven in the hearts of the faithful, who continued to fly there, to implore the succour of the Queen of Angels.

History relates, that amongst those who constantly visited the sanctuary, was the good and pious Pica, wife of Peter Bernadone, a rich merchant of Assisi. Here is that which is written on the ancient parchment already cited. "Dame Pica had the custom of going to the church of the Virgin Mary (the Portiuncula), for although dilapidated in its abandonment and destitute of divine service, yet notwithstanding, on account of the great renown which it had acquired by the Angelic apparition that had been frequently seen and the celestial hymns so often heard, the peasants still went there to offer their prayers and salutations to the Blessed Mother of Jesus Christ. By the intercession of the

Digitized by Google

Blessed Virgin, Pica obtained from her Divine Son, 'that she should bring into the world her first-born son, Francis, being without children,' after having been married seven years to Master Peter Bernadone."

"Thus, then," observes the author of the *Lumi Seraphici*, "it was in the Portiuncula, by the intercession of Mary, God gave to the world the poor Francis, before he was conceived, in Assisi, by his mother, Pica." Heavenly prayers and prophetic signs soon announced the great destiny of the child. Our readers know the part which the Angels took at the birth and Baptism of S. Francis. One appeared under the form of a mysterious pilgrim, and announced to Pica, that her child could only be born in a stable Another appeared at the moment when the new-born child was presented at the Baptismal font, took him in his arms and held him all through the ceremony, speechless, his eyes fixed upon him with a celestial complacency. On his return from the Baptism, a third appeared, and, softly caressing the Infant, traced upon his right shoulder the sign of the cross, as though to mark him with the seal of the elect—the characteristic sign of the Divine Saviour. During this same time, choirs of Angels, in the holy Chapel of the Portiuncula, were heard, as at the birth of Christ, to glorify God and to promise peace to men of good will. Tradition adds, that the pious Pica redoubled her visits to the Sanctuary, to thank the Blessed Virgin for the signal favour which she had obtained through her intercession, and she was careful to be accompanied by the little Francis, thus imprinting upon his heart a lively love for the Queen of Angels. Cannot it be said, therefore, that in this Chapel S. Francis learned to love Mary? It was there that were sown in his heart the first germs of virtue which were to make him a hero of poverty, a model of perfection, and a Seraph of love.

It was in this Chapel that, in the month of October, 1221, S. Francis received, from our Lord Himself, the great Indulgence of Portiuncula; the full account of which we gave in our number for August, 1882.

Digitized by Google

The conditions to be complied with, in order to gain this great Indulgence, are as follow:—

First. We must be free from all sin, as well as from all wilful attachment to any fault or defect whatever. This is obtained by a sincere confession, and a firm resolution of amendment in future. Holy Communion is also required, as is the case with most Plenary Indulgences.

Second. The other condition is to visit a church of the Franciscan Order, at any hour from the afternoon of the first, till the evening of the second, day of August, and there to pray according to the intention of the Vicar of Christ, by reciting, five times, the "Our Father," "Hail Mary," and "Glory be to the Father," or by saying any other prayer of our own choice.

After gaining the Indulgence for ourselves, we may gain it again and again for the souls in Purgatory, as often as we visit the church within the limited time, and pray as before directed.

Digitized by Google

Conferences on the Rule of the Third Order.

CHAPTER VIII.

V. THE LIVELY FAITH AND STEADFAST TRUST WITH WHICH WE OUGHT TO PRAY.

WE have seen that the definition of Prayer, as given in our Catechisms, implies, as the essential requisite thereof, attention, or recollection as it is not seldom called, and humility; that the mere parrot-like rehearsal of a string of phrases is not prayer; that want of humility, or pride, bars our approach to God, and marks us out, to His wrath and justice, as fitting victims. This is neither more nor less than the teaching of the Divine Spirit, Who, in His Scriptures, complains of those who worship Him with their lips while their hearts are far from Him, and denounces the severest judgments against such as are puffed up with pride. Pass we now to another condition hardly less important to the success of our prayers, viz. a lively Faith and stedfast confidence.

Many there are who strive earnestly to be recollected in prayer, who take pains to keep at arm's length every thought and imagination that can draw off their minds from this most holy exercise, but the greater number forget the other condition we have just mentioned. The special Faith required in prayer is the assurance that God is ready to hearken to him that prays, unless it be to the prejudice of the soul's welfare. But generally speaking, we pray with any but a firm Faith, we imagine God as far above us, as occupied with the praises of the Angel Choirs, and too much taken up in rewarding His blessed servants to lend an ear to the cry of our hearts. Not, indeed, that we entertain such a notion explicitly and with reflection, but it lurks somewhere in the depths of the mind, though we should find it hard to account for its being there. It may well be a result of that ingrained pride of ours, which really tends to make us chafe under the yoke of our depen-

Digitized by Google

dence on God, which centres everything in self, and though not denying that we are God's handiwork, leads us to look on ourselves as self-maintaining and independent. This notion of God and of our relations to Him is a remnant of Paganism, or rather it is the theology of Epicurus with the admixture of a Christian element. The God revealed in the Person of Jesus Christ is present by substance, knowledge and power, in every part of His creation, nor were He God if it were not so. He supports and sustains all to which He has given life and being, and rules and guides all to their appointed end, silently yet most wisely. Thus at every moment of our lives we are acted upon by God, Whose action penetrates every fibre of our being, every movement and working of our powers. As S. Paul puts it in his address at the Areopagus:* "In Him we live, and move, and are" (Acts xvii. 28). But further, God is love, a tender, compassionate Father, infinitely holy and true. This is He to Whom we put up our prayers, Who is more present to us than we are to ourselves; He is at each moment renewing to us the gift He made to us at our creation, and seeks but to increase, complete and perfect it. It is with this conviction we should approach God; without it, we may not hope to be heard. "If," says S. Augustine (Sermon 36, On the Words of the Lord), "faith be absent, our prayer goes for nothing." It may even be said that it is no prayer, but rather an offence against God's attributes, for as God is honoured by the prayer of Faith, in that it acknowledges His omnipresence, power, providence, goodness, and truth, a prayer made without this faith, proceeding from a heart cramped and narrowed by mistrust, dishonours Him by putting these attributes of His out of sight, and so does not deserve that God should hear it. The Apostles, one day, asked the Master why they failed in casting out an unclean spirit. "Because of your unbelief," was the reply (S. Matt. xvii. 19). He asked the two blind men who came to Him to be healed: "Believe ye that I am able to do this? and they said to Him, yes, Lord. He then

*Areopagus, the hill of Ares, or Mars' hill, the place of meeting for the High Court of Justice at Athens. (See Acts xvii. 16, 34.)

Digitized by Google

touched their eyes, saying, According to your faith be it unto you" (S. Matt. ix. 28, 29). "Therefore I say to you: What things soever you desire, when you pray, believe that you shall receive them, and you shall have them" (S. Mark xi. 24).

This lively Faith must be accompanied by a firm Hope, excluding all doubt and that fear opposed to the theological virtue of hope, which is certain of never being disappointed. In truth, if want of Faith is a hindrance to the efficacy of prayer for the reasons given above, the same applies to want of trust. To pray without confidence, fearing, doubting of the results, is an insult to God. It implies that God either cannot, or will not, extend His fatherly care to us; that He is niggardly and cruel towards the work of His hands; that He can, at times, be unmindful of His promises, and fail in His truth. Our prayers, then, should ever be animated by an unshaken trust in God's infinite goodness and loving kindness. We can repose confidence in our fellow-men, why not in that abyss of love we call God? Is it because of our sins? But His promises make no exception on that account. The merits of Jesus Christ, the ground of all our hopes, are not limited to a certain class, or to one nation; to question it were to fall into the heresy of Calvin* and Jansenius.† "Hope, then, in God," as the Psalmist says. S. Dominic was wont to declare that he had never asked of God anything he did not obtain. The Angelic Doctor, S. Thomas of Aquino, declared that he always obtained what he asked through the intercession of the Ever-Blessed Virgin (Preface to Cornelius à Lapide).‡ The countless favours the saints obtained of God

* John Calvin, the founder of Calvinism; born at Noyon, in Picardy, a province in Northern France. His family name was "Chauvin," Latinized into Calvinus. Calvus (in French, chauve) means "bald."

† Cornelius Jansens (not unlike our "Johnson"); born in Holland, 1585; died, Bishop of Ypres in Flanders, in 1638. The tenets of Jansenism, a heresy akin to that of Calvin, were extracted from his great work on S. Augustine, entitled "Augustinus."

‡ Cornelius Van Steen ("of the stone"), a Flemish Jesuit, and famous commentator on the Divine Scriptures. His name has been translated into Latin, ("à Lapide,") as was the fashion of that day among learned men.

Digitized by Google

may be accounted for by their boundless trust in Him. Each one of them could exclaim, with the Psalmist: "In Thee, O Lord, have I put my trust, I shall never be confounded." (Psalm xxx. 1.) Hence may we learn to measure the efficacy of our prayers by the amount of our confidence: the greater our confidence, the more unsparing will God be of His gifts to us. For, as Cornelius à Lapide says in his commentary on S. James 1, 6: "As a large vessel is needed to hold a large measure of wine, so too he that prays must have great confidence, in order to be capable of receiving in greater abundance the gifts of God."

But it is to be borne in mind that there is such a thing as a false and ill-founded confidence, which may be instanced by the case of those who, with folded arms, expect God to do everything, without effort or trouble on their part. "Help thyself and God will help thee," is a truth of universal application, and means that God's help does not exclude, but rather supposes, our co-operation. In the government of the universe, God is wont to act with and by secondary causes or created agents; He wills that no force, no living creature should be idle; were He to effect, without their concurrence, what they are able to compass, it would be a reflection on His wisdom, for as the Angelic Doctor observes: "It is incompatible with the nature of wisdom, that there should be anything useless or purposeless in the works of the wise person," (*Summa*, against the Gentiles, bk. iii. chap. 69,) and in another passage of the same work: "In what is ruled by Providence, there can be nothing without its use and purpose." It is obvious that it would be a waste of power, if God were to do what man is well able to do for himself; He would thus render our activity fruitless, which is contrary to the idea of His wise Providence. The same holy Doctor observes elsewhere, "If man neglect to do what is in his power, he is tempting God by expecting the Divine aid." Those who are ever mourning over the evils and wrongs of the Church and of mankind without as much as putting forth a finger to remedy or relieve them, who look upon the latter as God's sole concern, would do well to ponder these quotations. Such confidence is but a cloak to screen selfishness and laziness.

Digitized by Google

Flowers of Saint Francis.

CHAPTER XV.

HOW S. CLARE ATE WITH S. FRANCIS AND HIS COMPANIONS AT SANTA MARIA DEGLI ANGIOLI.

WHEN S. Francis resided at Assisi he often visited S. Clare, giving her holy counsel. She, having a great desire to eat once with him, often begged him to grant her this request; but the Saint refused to allow her this consolation. Her companions, being aware of the refusal of S. Francis, and knowing how great was the wish of Sister Clare to eat with him, went to seek him, and thus addressed him: "Father, it seems to us that this severity on thy part in not granting so small a thing to Sister Clare, a virgin so holy and so dear to God, who merely asks for once to eat with thee, is not according to holy charity, especially if we consider that it was at thy preaching that she abandoned the riches and pomps of this world. In truth, if she were to ask of thee a greater grace than this one, thou shouldst grant it to thy spiritual daughter." S. Francis answered: "It seems to you, then, that I ought to grant her this request?" "Yes, Father, it is meet that thou grant her this favour and this consolation." S. Francis answered: "As you think so, let it be so, then; but, in order that she may be the more consoled, I wish the meal to take place in front of Santa Maria degli Angioli, because, having been for a long time shut up in San Damiano, it will do her good to visit Santa Maria degli Angioli, where she took the veil, and where she was made a spouse of Christ. We will, then, eat there together in the name of God." The day appointed having arrived, S. Clare left her convent with great joy, taking with her one of her Sisters, and followed by the companions of S. Francis. She arrived at Santa Maria degli Angioli, and having devoutly saluted the Virgin Mary, before whose Altar her hair had been cut off, and where she had received the veil, they conducted her to the convent, and showed her all over it. In the mean time S. Francis prepared the meal on the bare ground, as was his custom. The hour of dinner being

Digitized by Google

arrived, S. Francis and S. Clare, with one of the Brothers of S. Francis and the Sister who had accompanied the Saint, sat down together, and all the other companions of S. Francis were humbly seated round them. When the first dish was served, S. Francis began to speak of God so sweetly, so sublimely, and in so wonderful a manner, that the grace of God visited them abundantly, and all were rapt in Christ. Whilst they were thus rapt, with their eyes and hearts raised to heaven, the people of Assisi and of Bettona, and of all the country round about, saw Santa Maria degli Angioli as it were on fire, as well as the convent and the woods adjoining. It seemed to them as if the church, the convent, and the woods were all enveloped in flames; and the inhabitants of Assisi hastened with great speed to put out the fire. On arriving at the convent, they found no fire; and entering within the gates they saw S. Francis, S. Clare, with all their companions, sitting round their humble meal, but absorbed in contemplation; and they then knew of a certainty, that what they had seen was a celestial, not a material, fire, which God had miraculously sent to bear witness to the divine flame of love which consumed the souls of these holy friars and nuns; and they returned home with great consolation in their hearts, and much holy edification. After a long lapse of time, S. Francis, S. Clare, and their companions, came back to themselves; and, being fully restored by the spiritual food, cared not to eat that which had been prepared for them; so that, the holy meal being finished, S. Clare, well accompanied, returned to San Damiano, where the Sisters received her with great joy, as they had feared that S. Francis might have sent her to rule some other convent, as he had already sent S. Agnes, the sister of the Saint, to be Abbess of the convent of Monticelli, at Florence; for S. Francis had often said to S. Clare, "Be ready, in case I should send thee to some other convent;" and she, like a daughter of holy obedience, had answered, "Father, I am always ready to go whithersoever thou shalt send me." For which reason the Sisters greatly rejoiced when she returned to them, and S. Clare was from that time much consoled.

Digitized by Google

Maxims of S. Francis.

II.

Generosity gives Man a Resemblance to God.

"Generosity is one of the attributes of God, Who grants liberally, both to the just and to sinners, the light of the Sun, the beneficent rain, and all things necessary to life.

"Generosity is the sister of charity; it extinguishes hatred, and increases affection." (Oracle IX.)

GOD is the inexhaustible spring to which all creatures may resort.

"The eyes of all creatures are turned towards Thee, O Lord," says the Royal Prophet. "Thou givest them their meat in due season; Thou openest Thy hand and fillest all things with blessings." (Psalm cxliv. 16, 17.)

How at once adorable and loving is that paternal Providence, so careful over all created things! How generous the hand of the heavenly Father, Who feeds the young birds which neither sow nor reap!

To do good to our fellow-creatures, without distinguishing between friends and enemies, is to realise the image of God upon the earth.

The pleasure of giving to the necessitous is so sweet and pure, that Francis, however poor he might be, could never deprive himself of it. He, who held out his hand and asked alms, frequently shared the morsel of bread he received, and the wretched clothes he wore, with those poorer than himself.

Digitized by Google

"Christ desired us to give to the poor, and to learn the spirit of charity; it is thus that we render ourselves like unto God." (Chrysost. in Ep. ad Tit. Hom. vi.)

Generosity extinguishes hatred.

"If your enemy hunger," says the Wise Man, "give him to eat; if he be thirsty, give him to drink. For thus you will heap coals of fire upon his head." (Prov. xxv. 21, 22.)

The great Apostle, in one of his letters, repeats this passage of the Old Testament, when he charges the faithful not to revenge themselves on those who may offend them. (Rom. xii. 20.)

To "heap coals upon the head" is a metaphorical expression, derived from an ancient medical practice in the treatment of some diseases. In heaping upon your adversary kindness and favours, you cure the hatred which burns in his heart.

"You are not obliged to seek those who have offended you," says S. Francis of Sales, "but nevertheless, go and do as our Saviour advises you; do good to him, return him good for evil, throw upon his head and upon his heart a brazier of burning acts of charity, which will destroy all evil and compel him to love you." (De l'Amour de Dieu, liv. viii. 9.)

Generosity preserves affection.

If good actions, services rendered with promptitude and pleasure, the delicate attentions which are so charming, were taken away, how could affections endure? It is a languishing fire; and the flame, if not fed, will soon expire.

How We can Rejoice in the Welfare of Another even More than the Possessor himself.

"I enjoy the kingdom of France more than the king; for, first I rejoice that the king possesses his kingdom.

"But in the pleasure I feel, I have a greater prerogative than the king, for he must submit to the pains and labours of government, while my happiness costs me neither effort nor care." (Oracle XXIII.)

To rejoice in the happiness of another is one of the certain marks of true charity.

"There is more virtue in rejoicing with those who are in joy, than in mourning with those who weep."

Digitized by Google

It is the great Bishop of Constantinople who advances this proposition, and thus he proves it.

"Nature alone is sufficient to excite sympathy with suffering; no one has a heart like stone; but that which requires all the generosity of a great soul, is, not only not to envy the prosperity of others, but to rejoice in it."

Nothing conciliates affection so much as community of feeling in joy and in sorrow.

Be careful then, that when you are free from suffering yourself, you are not without compassion for the sufferings of others. When our neighbour is in affliction, you must take your share of a sorrow which should be in common.

Weep with those who weep, that their grief may be lightened; rejoice with those who rejoice, that happiness may take root upon the earth, and be united with charity; you, even more than your neighbour, will benefit by what you do.

Your tears will render you merciful; the joy you share will preserve you from the base passion of envy.

If you cannot subdue the trouble, weep for it; you will drive away a great part of the grief it causes; although you cannot render prosperity greater, rejoice in it, and you will add considerably to its value.

This is why the Apostle does not limit himself to saying that we must not bear envy; he desires what is much more edifying; that we should share happiness, for this is greater merit than to show ourselves free from envy." (Chrysost. in Ep. ad Rom. Hom. xxii. 1.)

We must rejoice, not only in the temporal advantages of our neighbour, but also in his spiritual good, in his progress in virtue, and in his pious and meritorious works.

S. Augustine continually exhorts the faithful to act in this way; showing the great benefit they will derive from doing so.

"When we rejoice in the virtue of the just, their merits will become beneficial to ourselves.

"Persons bound by the ties of marriage, should consider the example of virgins, and acknowledge themselves as greatly

Digitized by Google

inferior; they should respect and love in the spouses of Christ, a glorious title, to which they themselves have no right." (De Verb. Ev. Serm. xcvi. 10.)

"Let each one do what he can; the good which you cannot perform, love it in those who do it, and it will be as though you had accomplished it yourself." (Ep. cxxx. 31.)

In this way, as our Seraphic Father remarks, we have a considerable advantage over the possessors of spiritual good. Their joy is acquired by means of labour and pain. Ours, equal in all ways, exacts from us neither care nor labour; it is the fruit of charity.

Sayings of the Holy Father S. Francis.

9. *All Goods are to be Restored to their Owners.*

BROTHER BERNARD of Quintavalle, who was not the last among the citizens of Assisi, and who was the first among the companions of the Blessed Man, being moved by his admirable sanctity to relinquish the world and follow him, once asked him, "Father, if any one had received for many years from his Lord money, or even only a few gifts, and no longer wished to make use of them, what do you think would be the best thing to do with them?" S. Francis answered: "They should be restored to Him Who had given them." By these words the Saint intimated that Bernard ought to leave the world, and distribute to the poor all the goods he had received from God.

10. *How much the Simplicity of the Saints is to be Esteemed.*

The holy Father admired greatly the sanctity and holy simplicity of Brother Juniper, and, alluding to his name, he said once to those who were near him: "I would, my brethren, that we had a large forest of such Junipers, and I tell you that he who attains to the simplicity of Brother Juniper, is a true Friar Minor."

Digitized by Google

O Gloriosa Domina!

HIGH above the starry heavens
Towers thy throne, O peerless Queen!
He Who was thy own Creator
Nourished at thy breast has been.

What we lost through Eve's transgression
Thou through Jesus dost restore,
And that we might enter heaven
Thou becamest heaven's door.

'Tis through thee we gain admission
To the presence of the Lord;
Raise your voices, Christian nations,
Praise the Virgin's Son adored.

Glory be to Thee, O Jesus!
Who becamest Mary's Son;
Glory to the Queen of Heaven,
While eternal ages run.

AN ASPIRATION AFTER HOLY COMMUNION.

Oh wound my soul, O dearest Lord,
With love's inflaming dart!
Oh drive Thine arrow, plunge Thy sword,
Right through my ravished heart!
A captive now within my breast,
I'll never set Thee free,
Unless Thou grantest my request—
To die for love of Thee!

Digitized by Google

The Third Order of S. Francis.

(Continued from page 210.)

THERE came, with the progress and extension of the Third Order, a remarkable change, for the better, over the face of society. The Third Order infused a true Christian spirit into all whom it admitted into its ranks. It taught them the necessity of self-abnegation and sacrifice. It made them meek, humble, kind, forgiving, charitable. It also offered to them the means of leading in their respective states a holy and perfect life. It enabled them to live in the world the life of the cloister, to unite the duties of Martha with those of Mary, to sit in silent contemplation "at the feet of Jesus," even while being "troubled about many things." It thus formed a body of Christians, fervent, religious and devout; all striving to please God by faithfully keeping His commands, and following closely in the footsteps of S. Francis. It sanctified as many as practised its Rule. It produced heroes of sanctity in every sphere of life. It can boast of having given to the Church as many canonised saints as any other order. S. Louis, King of France; S. Ferdinand, King of Castile; B. Henry, King of Denmark; B. Amadeus IX., Duke of Savoy; S. Elizabeth, Queen of Hungary; S. Elizabeth, Queen of Portugal; S. Elzear, Count of Ariano; and B. Delphina, his wife: S. Yves, a priest in Brittany; S. Roch of Montpellier; S. Rose of Viterbo; S. Margaret of Cortona; these are but a few of the more illustrious saints of the Third Order. Besides these, many others—martyrs, confessors, and virgins—adorned the Order with their virtues, sanctity, and miracles. It is worthy of notice that many founders of religious orders and congregations, approved by the Church, were Tertiaries of S. Francis. Thus S. Angela Merici, Foundress of the Ursulines; S. Bridget, Foundress of the Bridgettines; S. Ignatius, Founder of the Society of Jesus; S. Francis of Paola, Founder of the Minims; S. Vincent de Paul, Founder of the

Digitized by Google

Priests of the Mission and the Sisters of Charity; Cardinal de Berulle, the Founder of the Oratory, and M. Ollier, Founder of the Congregation of S. Sulpice, belonged to the Third Order. Through the practical holiness of its members, the Third Order proved a powerful agent for the revival of Christian faith and morality. The saintly lives of Tertiaries were everywhere a standing reproach to evil-doers, an unceasing condemnation of vice, an irresistible exhortation and encouragement to virtue. Their holy examples were not lost upon the world that witnessed them. They had many imitators; and society soon became leavened with the spirit of S. Francis, the spirit of the Gospel—of Jesus Christ Himself. Under its quickening influence it began to live a new life, to wear a new and improved aspect, to give evidence of a total change and transformation, to show forth the most admirable fruits of virtue, piety, and religion; it arose, as it were, from the tomb of moral corruption and depravity, in which it had so long lain buried, in all the freshness, beauty, vigour and health of a renewed and perfected existence. We may here remark that, shortly after the death of S. Francis, many of his Tertiary children, of both sexes, began to live in communities, in order to devote themselves entirely to works of Christian charity. Some ministered to the wants of the poor and destitute; some gave instruction to the ignorant; others looked after orphans; others waited upon the aged and infirm; others again tended and nursed the sick; and others took charge of the insane. There was no work of mercy, spiritual or corporal, which their loving charity did not embrace. Now, besides the mere material gain accruing to society, from the care taken by these Tertiaries of all its suffering and afflicted members, what a strong moral influence it must have exercised; what a beneficial humanising effect it must have produced, on an age of barbarous cruelty and oppression, by the spectacle it offered of so much tender devotion to all that was weak and helpless! Religious houses of Tertiaries exist to this day in every country in Europe; they are even to be found in these islands, where once they were so numerous; thirty-two having, as Wadding tells us, been destroyed in Ireland alone by

Digitized by Google

the devastating hand of heresy; and they are still carrying on the work initiated and begun centuries ago, under the inspiration of their holy Founder—still consecrating themselves with untiring zeal and energy to the relief of every want, to the alleviation of every human misery and infirmity.

We shall now mention one fact in particular which goes incontestably to prove the deep hold which the Third Order soon obtained on the populations amongst which it was spread, and the signal services it rendered to religion, in a time of great trial, a few years only after its institution. When Frederic II. (1194 to 1250), Emperor of Germany and King of Sicily, was in arms against the Holy See, and trampling under foot all its most sacred rights, it was the Tertiaries of S. Francis that rose up everywhere in the defence of the Church's freedom—that offered a determined resistance to the Emperor's project of reducing all Italy under his sway, and compelled him to renounce his ambitious designs, and give up the struggle as hopeless. This is no fable—no exaggeration; but plain history. It is the open and candid confession of the Emperor's Minister of State, Peter de Vignes, who in a letter to his Imperial Master, explaining the cause of his defeat and humiliation, writes these remarkable words: "The Friars-Minor have risen up against us. They have publicly reproved our life and our enterprises. They have trampled on our rights, and made nothing of us. To entirely destroy our predominance and wean the people's affection from us, they have erected a new Confraternity for men and women, into which everybody is rushing, so that there is hardly any one whose name is not upon its muster-roll." Thus did the Tertiaries show themselves true children of the Church, faithful and devoted servants of the Vicar of Christ. Their devotion to the Holy See, on this and many other occasions, gained for them the gratitude of the then reigning Pontiff and his immediate successors, who never lost an opportunity of defending them against the ill-will and slander of their enemies, honouring them with rare privileges and earnestly recommending the Bishops to take them under their special care and protection.

Digitized by Google

Henry Heath, English Franciscan Martyr.

HENRY HEATH was born at Peterborough, about the year 1600. His parents were Protestants, who brought him up to learning, and sent him to S. Bennet's College at Cambridge, where he remained about five years. The life he led there, whilst yet a Protestant, was far more religious than that of his companions; and his ardour for learning was so great that he rose at two in the morning, winter and summer, to his studies; being now made Bachelor of Arts, and chosen librarian of the college, and having before observed, as he thought, some defects in the principles of his religion, he was resolved, having gotten books and opportunity, to examine the matter more thoroughly. Wherefore, being willing to hear both sides speak in their own cause, he first reads Bellarmine, and then Whitaker against him. But behold, instead of satisfying his doubts by this inquiry, he discovers another defect, viz. the unfair dealing of Whitaker in citing his authors, whereas he found Bellarmine always faithful in his quottations. This made him think better of the Catholic religion, and eager to look farther into it. Upon this he reads the ancient Fathers, and finding them to deliver the Catholic Faith, he is inflamed with the love of the old religion, and seeks to communicate the same sentiments to his fellow-collegians; four of whom by his means not only left the college, but soon after left the world also, and all became religious, three in the Holy Order of S. Francis, and the fourth in the Society of Jesus. Mr. Heath, upon these proceedings, perceived that Cambridge would quickly be too warm for him, and therefore quitted the University, and came up to London in order to be received into the Catholic

Digitized by Google

Church. With this view he applies to the Spanish ambassador, but meets with no countenance. Then he addresses himself to a Catholic gentleman, Mr. George Jarnagan, who also rejects him, suspecting his sincerity. In these straits, not knowing how to meet with a priest or which way to turn himself, he remembers what he had read of the devotions of Catholics to the Saints, and especially to the Blessed Virgin, and what helps they received by applying to her for her intercession, and is resolved to make a trial of this devotion; when behold, on a sudden the same Mr. Jarnagan, who had a little while before rejected him with reproach, meets with him, treats him most courteously, and conducts him to the Rev. George Muscot, a strenuous labourer in the Lord's vineyard, afterwards President of Douay College, who heard his confession, reconciled him to God and His Church, and sent him over to Douay recommended to Dr. Kellison, then President of the College, who received him kindly, and admitted him amongst the "convictors" of that community,

Mr. Heath had not been long at Douay, when seeing at the College some of the English friars who had been lately established in that city, and being informed of their Rule and manner of life, he found a strong call to embrace that penitential institute. He communicated his desires to his confessor, and by him to the President and seniors; who approved of his vocation, and recommended him to the superiors of the English Franciscans; who willingly received him, first to the habit, and then after a year's noviceship (in which he gave great proofs of a most solid virtue) to his religious profession. In religion he took the name of Brother Paul of S. Magdalen, and for about nineteen years that he lived in the convent, he led a life of extraordinary perfection.

He fasted four or five of the seven days of the week, for many years, upon bread and small beer; he constantly wore a rough haircloth, and an iron chain or girdle under his habit; he used frequent disciplines besides those of the Order; when he slept, he seldom indulged himself even the poor convenience of the straw

Digitized by Google

bed allowed by the Rule, but spreading a blanket upon the floor, laid himself down in his habit upon it; and after rising at midnight, with the rest of the community, to Matins, he frequently prolonged his prayer till Prime in the morning. As to his interior, it appears by certain regulations which he made for himself, and which were found, written in his own hand, after his death, that he obliged himself constantly to make a meditation after Matins, to practise aspirations of the love of Jesus a hundred times in the day; to mortify upon every occasion his eyes, his tongue, his passions, and affections; to support the defects of all without murmur; to suffer incommodities, and want of necessaries, with a pure resignation; to regard God and His service only, and not to seek the affection and esteem of creatures; to abstain from recreations; to retrench all unnecessary discourse, &c., to which he added these three rules: "1st. Of renouncing all right and authority in everything whatsoever, even in my good name, and corporal conveniences; that I may willingly suffer myself to be spoiled of all things for God's sake. 2ndly. Offering myself as a servant to every creature, that I may do him all good, expecting no profit thereby, although I may, but crosses and afflictions. 3rdly. To live as absolutely dead to the defects of others, that I may continually find out and lament my own defects."

His constant attention to God did not hinder him from making great progress in the sciences, both human and divine; for the attaining to which he had both good opportunities and great abilities; no less than thirty treatises on different subjects of his compiling are still preserved, in his own handwriting, in his convent as lasting monuments of his learning. He was for many years first reader, or professor of Divinity, and gained great esteem in the University. He was also twice guardian, or superior of his convent, and was preferred to other honourable employs in his Order, as that of custos custodum, commissary provincial in the parts of Flanders, &c., of all which he acquitted himself with great prudence and vigilancy. In the meantime, his charity for his poor countrymen that were gone astray from the fold of Christ was very remarkable; and he laboured with great zeal and success in

Digitized by Google

reclaiming as many of them as came in his way from their errors and sins.

It was in the year 1641 that Father Heath seems to have taken the resolution of quitting his convent, and entering upon the English mission, and this in hopes of meeting there with the crown of martyrdom. Two priests had been put to death in 1641, and seven more were sentenced to die for the same cause, that is, for their being in Orders, and exercising their functions in England. Amongst the latter was Father Colman, a Franciscan, a contemporary of Father Heath, and his intimate friend. It was in the month of December 1641, that these confessors received the sentence of death, and the news no sooner reached Douay, but Father Heath took up his pen, and wrote an excellent letter to these seven condemned priests who daily looked for the death-warrant. Here is a part of the letter in his own words, which clearly demonstrate the spirit of the writer, and the desire he had of bearing part in their sufferings.

"O ye most glorious men! most noble friends, and most courageous soldiers of Jesus Christ! How great is my unhappiness, that I am not permitted to come to you, that I may be partaker of your chains, and offer myself to be consumed with that ardent love of Jesus Christ, which in your trials hath made you so constant and victorious over human fears. O good Jesus! what is the crime I am guilty of, for which I am not to be permitted to enjoy your company, seeing there is nothing in this world I desire more? nor indeed is it possible that anything can satisfy me, so long as I am kept from you. Wherefore I humbly beseech you, for the love of God, to pray for me, that I may come to you and never be separated from you."

About the same time, he wrote to his Provincial for his consent, that he might go upon the mission. This letter runs in much the same strain as the former. "Alas! most dear sir," says he, "I only require this; your obedientials; after this, nothing stays me; if I can get your consent but in one word, I will not endure to be kept from you a moment's time. Why, sir, you cannot allow that soldier to be a man of courage, who, hearing that the

Digitized by Google

army is drawn up in battle array, the drums and trumpets sounding to the charge, and yet shall indulge himself at home in sloth and cowardice. I am unfit, I deny not, and altogether unworthy to discharge this apostolic duty, or presume to suffer for the name of Christ; but His Apostle has assured us that virtue is perfected in infirmity, and that God has chosen the foolish, that He may confound the wise. Our most benign Lord inspire you to hasten your consent, and I shall eternally remain your poor child, Paul of S. Magdalen."

His Provincial returned him an answer, that after some time he might be permitted to leave his convent and go upon the mission, but that as yet he could not be spared; upon this he applies himself to Father Angelus Mason, the Commissary-Provincial, residing in Flanders, and casting himself upon his knees, with abundance of tears, besought him to send him away, for that he found such strong desires of going upon the mission, that he perfectly languished away, and could not rest night or day; and that he thought the likeness of the hangman putting the rope about his neck was always before his eyes; "which last words," says this superior, "he spoke with such a feeling, and with such an emphasis in their delivery, that had you seen him, you would have said the man did verily think himself standing under the gallows in the hands of the executioner." But though Father Mason (who afterwards wrote the life and martyrdom of Father Heath, in his *Certamen Seraphicum*) was very much affected with his words, yet he could not be induced to yield for the present to Father Heath's petition; who being strongly persuaded that his desire to go to England was a call from God, was resolved to try one other expedient, which, as we shall see, procured what he desired.

(To be continued.)

Digitized by Google

Memoirs

OF THE MISSION IN ENGLAND OF THE CAPUCHIN FRANCISCANS OF THE PROVINCE OF PARIS FROM THE YEAR 1630 TO 1669, BY FATHER CYPRIEN, ONE OF THE CAPUCHINS BELONGING TO THE HOUSEHOLD OF HENRIETTA MARIA, QUEEN OF CHARLES I.

CHAPTER III.

ON Sundays and Festivals, our confessionals were surrounded by a crowd of penitents. At every Mass there was a great number of communicants. We carried the Sacraments to the Catholics in prison, and to the sick in various places in and out of the city of London, so commonly that this happened almost every day, and in such numbers that in one forenoon a single Franciscan carried the Sacraments to eight sick persons, in quarters and places far distant from one another.

The building of the Chapel Royal being finished in 1636, in order to give more glory to God, and greater esteem for the Catholic religion to the Huguenots, the Queen resolved that the first Mass should be celebrated there with all possible splendour and magnificence. To this end she gave orders to the Franciscans to omit nothing that they could devise to render this solemnity august. An eminent sculptor, named François Dieussart, had lately come from Rome for the Count Lacoudelle. They applied to him, and begged him to assist them in this pious design. He complied with a very good grace, and made a contrivance, which was admired even by the most ingenious persons, to exhibit the Holy Sacrament, and to give It a more majestic appearance.

It represented in oval a Paradise of glory, about forty feet in height. To accommodate it to the hearing in the chapel, a great

Digitized by Google

arch was supported by two pillars towards the high altar, at the distance of about eight Roman palms from the two side walls of the chapel. The spaces between the pillars and the walls served for passages to go from the sacristy to the altar. The choir of music was placed with the organ and the other instruments, on either side over those vacant places. The pillars being planted and the arch erected, the opening was found to be twenty-six Roman palms in width, and thirty-seven in height. Over each side appeared a Prophet, with a text from his prophecy. Beneath the arch was placed outside the portable altar, ten palms in height. The ascent was by six steps, disposed in three orders; the largest, which was in front with the balustres, left an unobstructed view of the altar to the persons present, and the others, on the sides, in theatrical form, were also surrounded with balustres, in order that the priests, wearing their vestments, might easily reach the altar without being pressed by the crowd of people. Behind the altar was seen a Paraclete,* raised above seven ranges of clouds, in which were figures of Archangels, of Cherubim, of Seraphim, to the number of two hundred, some adoring the Holy Sacrament, others singing and playing on all sorts of musical instruments, the whole painted and placed according to the rules of perspective. The Blessed Sacrament formed the point of view, with hidden lights, but which kept increasing, so that the distance appeared very great, and the number of figures double what they were, deceiving, by an ingenious artifice, not only the eye but also the ear; all conceiving that, instead of the music, they heard the melody of the angels, singing and playing upon musical instruments.

The first circle, in the form of an oval, was twenty-seven palms in height, and eighteen or twenty wide, and so the other circles, decreasing in proportion to the last, which was only six and ten palms in height and width. The first circle contained Angels larger than life, sitting on clouds, singing and playing on instruments: in the fourth and fifth there were Angels in the habit of deacons, some with censers, others with incense-boats, some

* A Dove, the emblem of the Holy Ghost.

Digitized by Google

kneeling in the attitude of supplicants, others prostrate, pointing out the Holy Sacrament to their companions, all of them of a size proportioned to the distance. In the sixth and seventh circles were seen children with wings, in various postures, like so many little Angels issuing from the clouds, playing together with gestures full of respect, some turned towards the centre, others showing the Adorable Sacrament to the people, inviting them to rejoice and to adore It with them. In the eight and ninth circles appeared Cherubim and Seraphim among the clouds, surrounded with luminous rays, with extraordinary skill. The place where the Holy Sacrament lay had a basis of gold, and as for the lamp to the cloth covering the pyx, it was a red oval with rays, the whole of which was so well contrived and appropriate, and with such splendour, that the painting seeming to vanish, there was left nothing but the brilliancy of the lights, which caused that place to appear all on fire. The number of the lights was about four hundred, besides the great multitude of tapers ingeniously arranged upon the altar, which lighted the first circles. All these things, being thus disposed, were covered with two curtains.

It was the tenth of December, in the year 1636, that the Queen came with all her court to hear Mass. As soon as she had taken the place prepared for her, the curtains being drawn back, all at once gave to view those wonders which excited admiration, joy, and adoration in her Majesty and in all the Catholics. At the same time, the music, composed of excellent voices, set up an anthem, the harmony of which having no outlet but between the clouds and figures of Angels, it seemed as if the whole Paradise was full of music, and as if the Angels were themselves the musicians; those who sang being in fact concealed and not seen by anybody; thus eye and ear found at the same time gratification in this contrivance of piety and skill.

The anthem being finished, the acolytes, sub-deacons and deacons, and Monseigneur du Peron, then Bishop of Angoulême and Grand Almoner of the Queen, in the pontifical vestments, came forth from the sacristy, ascended to the altar by eight steps, and celebrated with the greatest solemnity the High Mass,

Digitized by Google

which was sung in eight parts so melodiously that one must have had a heart of stone not to be moved by it. Tears of joy seemed to trickle from the eyes of the Queen, considering, in this pious and striking ceremony, the grace which God bestowed on her to erect a church where would thenceforth be celebrated all the divine services which heresy had banished from England. It was about one hundred years since Mass had been pontifically cele brated; a multitude of Catholics thronged to receive the Holy Communion from the hand of the Bishop, who gave his benediction and indulgences to those present.

(To be continued.)

The Bishops on the Third Order.

CIRCULAR OF THE ARCHBISHOP OF AUCH.

Very dear Brethren.

THE Encyclical Letter of our Holy Father, Pope Leo XIII. addressed to all the Patriarchs, Primates, Archbishops and Bishops of the Catholic world, in grace and communion with the Apostolic See, has been received by us. The Sovereign Pontiff wrote this letter on the occasion of the seventh centenary of the birth of S. Francis of Assisi; but his intention was less to favour this solemn secular movement, than to offer to Christian society an efficacious remedy against the evils which now trouble it, and against those, still more formidable, which menace it in future, perhaps very near. To contend successfully with naturalism, which, since the last œcumenical council, has become the peculiar sign of the times, and socialism, which is one of its most terrible consequences, Leo XIII. desires that each one should endeavour, as far as possible, to imitate S. Francis of Assisi, and invites "Christian nations to place themselves under the Rule of the Third Franciscan Order with as much ardour and in as great

Digitized by Google

numbers, as formerly they hastened eagerly from all parts to S. Francis himself." He asks us, "to apply ourselves to extend the knowledge of the Third Order, to make its value understood, and to provide that those who have the cure of souls shall carefully teach its nature, how easy of access to all, the great privileges with which it is enriched for the salvation of souls, and the advantages it promises to individuals and to nations."

We have replied to this invitation of the Vicar of Christ, by sending a copy of his Letter to each one of our priests, desiring that it should be read in all the churches of our diocese, the Sunday following its reception.

It is our sweet hope that many of our beloved diocesans will have the pleasure of inscribing themselves among the pious soldiers of the Poor Assisian, or at least to unite themselves to that holy family by wearing the Cord of S. Francis. The Fraternities, already established in some of our towns, have visibly increased the number of their members; while in other places, well-disposed people have not been kept back by the idea that they may be quite, or almost, alone. What signifies smallness of number? *Nolite timere pusillus grex.* Is it not sufficient for two or three to be gathered together in the name of Jesus Christ, for the Divine Saviour to be in their midst? *Ubi enim sunt duo vel tres congregati in nomine Meo, Ibi sum in medio eorum.*

Besides, God can always do the works of His hand without the aid of numbers, and has often refused it. Thus, in the conquest of the Madianites, the Lord twice found the troops which followed Gideon, too numerous. Three hundred men only were sufficient.

Even if the people should not respond to the voice of the Sovereign Pontiff, and too many Christians, lovers of ease, should, like the soldiers sent back by Gideon, continue to kneel and drink the water of the stream as it passes by, some at least, having raised the standard of penance, without bending their knee on the bank, will content themselves with drawing water in the hollow of their hand, to quench their thirst; that is to say, that being unable to withdraw themselves from the obligations of ordinary life, they

Digitized by Google

will use the world as though they used it not: *Et qui utuntur hoc mundo, tanquam non utantur.*

We are glad to see that already the prayers and penances of th Tertiaries are pleading with an all-powerful and angry God; for, by such means, the Almighty is always pleased to permit Himself to be overcome.

While the Lord spoke with Moses on Mount Sinai, the Hebrews were prostrate before the golden calf. God declared to Moses His wrath and intended vengeance, but was turned from it by prayer: "Let me go," said He. *Dimitte me ut irascatur furor meus.* As if to do His will it was necessary for Him to ask the permission of His servant. Such, in the scales of eternal justice is the weight of a prayer of a righteous soul.

We have a happy confidence that soon, thanks to the increasing development of the Third Order of S. Francis, we shall bless God that mercy and truth have met together, and that justice and peace have embraced each other: *Misericordia et veritas obviaverunt sibi, justitia et pax occulatæ sunt.*

Given at Auch, in our Archiepiscopal Palace, under our signature, the Seal of our Arms, and the countersign of the Secretary-General of our Archbishopric, on the Feast of the Holy Apostles, SS. Simon and Jude, October 28, 1882.

✠ PIERRE HENRI, ARCHBISHOP OF AUCH.

THE following may not be out of place here, as coming from a Protestant Clergyman.

The lecturer recounted the work done in various parts of the world by the Franciscan Friars. In Francis the love of all things, all beings, all men, was part of his intenser love of God. The Brotherhood he founded had three Orders. The first consisted of men who mostly gave themselves up to preaching, all wedded to

Digitized by Google

poverty. The second was entirely female. Instead of begging and preaching, they gave themselves to prayer, and lived in sacred seclusion, their special use being to intercede for those to whom their brothers were preaching. But the Third Order was a grand discovery—living plain lives in the world, yet not of the world, simply, yet really, a high-toned religious life. No one might enter this Order until he or she had given proof of pure and honest ways; if they had done any wrong, if they had over-reached in trade, they must make restitution; if they had quarrelled, they must be at peace. On joining the Order they promised to abstain from all vain amuse ments, and luxurious food.

Franciscan Chronicle.

THIRD ORDER IN NOTTINGHAM.—The usual monthly meeting was held at S. Barnabas' Cathedral, on the fourth of July, when the Rev. F. Baigent preached. There was a very good attendance.

THIRD ORDER IN GLOSSOP.—In the early part of July, several receptions into the Third Order took place. The total number received was 42, while many more are preparing to become children of S. Francis as Tertiaries.

Not a few of the Catholics of the same town were received into the Archconfraternity of the Cord.

In the adjoining townships of Hadfield and Old Glossop, there are many aspirants for the Third Order.

THIRD ORDER IN LIVERPOOL.—The Brothers and Sisters held their last meeting on the first Sunday of July, at S. Francis Xavier's. The Father Director presided, and, after an appropriate discourse, admitted nine new Postulants to the Tertiary family.

Digitized by Google

THIRD ORDER IN INDIA.—The several congregations of Tertiaries established last year in several parts of Central India, are now in a very flourishing state. The meetings are held regularly, and many have been recently received.

THIRD ORDER IN AUSTRALIA.—The Bishop of Armidale (Right Rev. Dr. Elzear, O.S.F.C.) is working very successfully in various parts of his diocese, in establishing the Third Order. Several new foundations, of the same, have been made this year.

NOW READY.

Third Order of Saint Francis.

In the Press and will appear in a few days,
the

New Official Manual

of the above, comprising
RULE AS MODIFIED BY **LEO XIII.**,
AND CEREMONIAL APPROVED BY THE
SACRED CONGREGATION OF RITES.
One vol. 12mo. paper cover, price 1s. 6d.

To be had only at
S. ANTHONY'S, LORDSHIP LANE, EAST DULWICH,
LONDON, S.E.

Digitized by Google

Franciscan Annals.

SUB TUUM PRÆSIDIUM CONFUGIMUS, SANCTA DEI GENITRIX NOSTRAS DEPRECATIONES NE DESPICIAS IN NECESSITATIBUS NOSTRIS, SED A PERICULIS CUNCTIS LIBERA NOS SEMPER, VIRGO GLORIOSA ET BENEDICTA.

VIRGO IMMACULATA, ORA PRO NOBIS.

VOL. VII.—No. 81. SEPTEMBER, 1883. PRICE 4d.

APPROBATION OF THE LORD BISHOP OF THE DIOCESE.

BROOK HOUSE, CLAPHAM COMMON, S.W.

DEC. 27TH, 1882.

We have much pleasure in recommending to the Faithful of our Diocese, "The Franciscan Annals and Monthly Record of the Third Order," published at East Dulwich under the care of the Rev. CAPUCHIN FATHERS.

✠ ROBERT. C.SS.R.
Bishop of Southwark.

To Our Tertiary Readers.

NOT a little surprise has been occasioned among Tertiaries by the recent *Constitution* of Leo XIII. on the Rule of the Third Order. It seems to them so out of keeping with all his previous acts in its favour. It strikes them as indicating a diminution of that love and affection which the Pope has hitherto evinced towards it. The Tertiaries, as a body, we must say, have shown that filial devotion and attachment to the Holy See for which they have ever been conspicuous, by humbly submitting to the changes which their Rule has undergone. Some few, however, we must

Digitized by Google

also say, have not accepted these alterations with perfect good grace, and have even given expression to their dissatisfaction with them; and they have asked why it is that their Rule has been re-modelled, and presented to them in a new shape, and what they have done to have some of their most valuable privileges taken from them. We are sorry that any should have been found to manifest a spirit of discontent at the recent action of the Holy Father. Tertiaries should remember that their Rule owes its existence entirely to the Pope's approbation. It is his Rule more than theirs; it is theirs only in so far as, and for the time that, he chooses to leave it to them for their guidance. He may alter it and change it according to his good pleasure, and as seems best to him. He may even run his pen through every page of it, and suppress it, and with it the Order that uses it. He may do the same with any other Rule or Order in the Church. And were he at any time to show this exercise of his power, all those affected by it could, and should, only quietly resign themselves to the disposition of his will. S. Francis himself, or any other Founder of a Religious Family, were he still amongst us, would be the first, if the Pope desired it, to cast into the fire the Rule of Life he gave to his followers. Tertiaries, therefore, as Children of the Seraphic Patriarch, should deem it their first and highest duty to imitate his love and reverence for the head of the Church by a ready, prompt, and child-like submission to the least intimation of his will. Obedience, therefore, and respectful deference to the Pope's wishes before everything.

But has the Pope, by his recent *Constitutions*, really done anything to justify Tertiaries in feeling displeased with him—anything that would point to a change for the worse in his views concerning them—anything that can possibly be construed into an intention on his part of making less of them than before? On the contrary, his *Constitution* is but another fresh and signal proof of his paternal love for all his Tertiary children, and of his unwearied solicitude in their behalf. For he still speaks of them in terms of the highest praise and admiration. He tells us that they belong to an "illustrious institution"—to an institution whose past history, and whose

Digitized by Google

very nature, proves its "great influence in promoting justice, honesty, and religion;" and he gives thanks to God that "there is everywhere an increase in the number of persons seeking admittance into the Third Order." And the very motives he assigns as having led him to make these modifications in the Rule which some find fault with, are sufficient evidence of the intense interest he takes in the welfare of those who profess it (and cannot but win their love and heartfelt gratitude). The Rule was meant and intended by S. Francis for the many—for the multitude of Christians toiling and labouring in the world. It was suitable, in all respects, to those to whom it was first given; it was in harmony with the customs of the times which witnessed its first appearance; but it is not, in all points, suited to the present age. Seven centuries have wrought a change in the world. The present age is not as the age of S. Francis, and men lead now a different life from then. Their duties, their cases, their responsibilities are so varied, so incessantly pressing themselves upon them, that they can find but little leisure for extra exercises of piety and devotion, and are little fitted for the practice of bodily austerities. Hence, the duties prescribed by the Rule of the Third Order "could not be fulfilled without excessive difficulty and inconvenience," and, hence, many would rather remain out of the Order than undertake obligations which demanded from them an almost heroic spirit of self-sacrifice and abnegation. Besides, many of those who actually joined the Third Order observed none, or scarcely any, of its prescriptions. Some did nothing else than recite daily five Our Fathers and Hail Marys. A greater number were no sooner received than they applied for dispensation from all fast and abstinence. Now, it was to remove the obstacles that stood in the way of many embracing the Third Order, and to remedy the injurious results to the common discipline of the too frequent dispensations asked by those who already belonged to it, that the Pope has done away with some of the more arduous points of the Rule, and contented himself with prescribing such prayers and fasts as no one, whatever may be his occupation, can reasonably claim exemption from, except in time

Digitized by Google

of sickness. Now this argues, on the part of His Holiness, a spirit of kind, benevolent condescension to the weakness of human nature, which Tertiaries should appreciate and be grateful for, instead of making it the object of any undutiful remark. They will, perhaps, be more just if they bestow upon themselves some of the blame they would cast upon the Holy Father for the new Rule he has given them; for had they observed the old Rule more carefully, he would not have seen the necessity of freeing them from many of its obligations. Besides all this, it may be well to remind them that they are not so absolutely tied to the new saying of twelve Our Fathers, &c., daily, and the fasting on the Vigils of the Immaculate Conception and of S. Francis, that they may not say other prayers or fast on other days. The Holy Father says plainly in the new Rule that they may, if they choose, recite the Office of the Church or the Little Office of our Lady instead of the twelve Our Fathers, &c.; and besides fasting on the two days just mentioned, they may fast every Friday and abstain every Wednesday in the year, and will deserve great praise if they do so. In fine, they may still practise all the austerities of the old Rule if they be so minded.

But the sore point with many Tertiaries is not the mitigation of the austerities of their Rule, but the withdrawing from them of many Indulgences and Privileges which they formerly enjoyed.

In the first place, however, it is not quite so certain that the number of Indulgences taken from them is so large as commonly imagined. It is the opinion of several Theologians, well versed in Canon Law, of the eminent Abbé E. Grandelande, for instance, that the recent Constitution of the Pope affects those Indulgences only which had been granted *directly* to the Third Order, and not those which were enjoyed by *communication* of privileges with the other branches of the Franciscan Family. It is true the Pope has suppressed all the Indulgences and Privileges previously granted, "under whatever form or name;" but granted to the Associates-*Sodalibus*—to the Association-*Sodalitio—directly*, therefore, and not by *communication*. The former only, then, it would seem, have been

Digitized by Google

abrogated; the latter still remain. And amongst these are the Indulgence of Portiuncula, "*extensa ad omnes ecclesias trium ordinum S. P. N. Francisci*" (Ferrario, *Indulgentia*, art. v., n. 74), that of the six Our Fathers, Hail Marys, and Glories, "*pluries eodem die*" (Ferrario, ibid. n. 9), and many others. This opinion, put forward by so many distinguished men, cannot but be a source of consolation to the numerous members of the Third Order, and it may serve to buoy up their hopes until such times as the Holy See shall settle this point by its authoritative voice.

And whatever that decision may be, Tertiaries must be ready to bow to it with humble and docile submission, whenever it is given.

If now a reason be asked for the fresh list of Indulgences substituted for those formerly enjoyed, it is given us by the Pope himself. The scope of the Indulgences, he tells us, granted through a long course of years to the Third Order, became, in lapse of time, somewhat confused, and great doubts arose as to whether they applied in certain cases where they could be gained, and of what kind they were. Hence many inconveniences, and the necessity of applying a proper and effectual remedy, which could only be done by entirely revoking all previously-granted Indulgences, and decreasing others *ex integro*. And of the wisdom of this act of the Pope no one can doubt. All room is now taken away for further misgiving as to the authenticity of the Indulgences which Tertiaries enjoy. There is now certainty, where before there was much confusion.

But it will be said that the Indulgences, though certain, are very few in number compared with formerly; and it is hard to be deprived of so many valuable privileges. Did Tertiaries always set a right value on Indulgences? Did they not make little of them by reason of their very abundance? Or, if they were earnest in gaining them, did they not trust too much to their efficacy, to the exclusion of other means of satisfying God's justice? And did not His Holiness mean to stimulate their zeal and ardour in embracing the exercise of penance; to throw them more on their own resources, as it were; to induce them to supply, in a larger degree, by their

Digitized by Google

own personal efforts and endeavours, that measure of satisfaction for their sins which before they so easily made up for by the gaining of Indulgences?

There is one great source of spiritual advantage which Tertiaries have not been deprived of; that is, their participation in the merits and good works of the Franciscans of the First and Second Order. In virtue of the Communion of Saints, every member of the Church has a share in the merits of all. Much more have Tertiaries a part in those of all the members of the great Franciscan Family, with which they are united by ties of the closest spiritual relationship.

From this, then, it will be seen that the present position of Tertiaries is not so bad as some might be tempted to think. Nor has the Pope lost any of his former love for the Third Order. Whatever alterations he has made in its Rule do not in any way affect its nature, which he declares shall remain "*unchanged* and *intact*." In this, as in all his other acts, he has been guided by the Spirit of Wisdom from above; he has been actuated and influenced by a sincere desire to promote the glory of God, the encouragement of piety, and the greater good and happiness of all the Members of the Third Order of S. Francis.

Digitized by Google

S. Rose of Viterbo.

FEAST, SEPTEMBER 4.

SAINT ROSE OF VITERBO was born in 1240, in the town whence she takes her name. The house inhabited by her parents may still be seen in the vicinity of the Church wherein her remains are deposited. In her very infancy she chose the better part, and, like the fabled Hercules, strangled in her cradle the serpents of temptation and sin, gaining, almost without a blow, victories that are generally won at the cost of a life-long struggle. And, indeed, the work of grace seemed to progress with truly astonishing rapidity within her infant heart; none of the petty faults and evil tendencies common to all children were observable in her; and to her innocence, stainless as that of a soul fresh from the Creator's hand, she added the virtues of the Perfect Man. To please God seemed her only aim, to pray to Him her delight; her greatest joy being to set apart and bestow on a poorer neighbour some portion of the food given to her for her own sustenance. This early piety was rewarded with extraordinary graces. God, who will not be outdone in generosity, gave to the little maiden a dominion over the powers of nature, which is usually the guerdon of long years of faithful service. It is said that one of her aunts dying when Rose was about three years old, the baby saint restored her to life. Later on, a little playfellow having broken the pitcher she was carrying to the well, to escape punishment she cast the blame on Rose, declaring she had done the mischief. A dispute ensued between the mothers of the children, until Rose, picking up the fragments of the broken crockery, put them together, and handed the pitcher to her companion whole and uninjured. Again, some chickens belonging to the Saint's mother were stolen by a woman who, when accused of the theft, stoutly denied it. Presently, however, feathers growing upon her face proved her to be the culprit, and on her confessing her guilt, by the prayers of the child, the disfigurement disappeared.

Digitized by Google

As Rose grew older, the desire to consecrate herself to God in the religious life gained strength within her. Such was, however, not the will of God in her regard; she was to serve Him outside the cloister, and, by the persuasion of her words and the influence of her example, to be the means of salvation to many. She applied for admission to the Convent of our Lady of the Roses, but was refused on account of her extreme youth and the poverty of her parents; whereupon she told the Nuns that, although they would not receive her into their community during her lifetime, they would, a few years later, be only too glad to have her lifeless body amongst them.

Finding herself unable to retire, as she had hoped, to the cloister, Rose endeavoured, as far as possible, to lead a conventual life in her father's house. The austerities she practised brought on a severe illness, of which our Lady herself deigned to cure her. One day whilst she was praying before the Blessed Sacrament, Rose felt called to enter the Third Order of S. Francis. Accustomed to obey every divine inspiration with prompt alacrity, the next morning she hastened to ask for and receive the holy habit which Tertiaries were then in the habit of wearing.

Great was her joy at becoming a member of this illustrious Order, and from that time she was as it were endowed with new strength from on high, and became a spectacle to the world, to Angels, and to men, waging a valiant warfare against the heresies of the day, and boldly rebuking the sin of blasphemy so prevalent at that time. Notwithstanding her tender years and her weak sex, acting under the impulse and by the inspiration of the Holy Ghost, by special permission of the Holy Father, she publicly addressed the crowds who assembled upon the market-places to hear her, and she even preached in the churches; and by the burning words which fell from her lips, the wonders she performed, and the powerful influence of her sanctity, hundreds of heretics were reclaimed from error, and sinners induced to amend their lives. And when a great number of the citizens of Viterbo, joining the party of the Emperor Frederic II., threw off their allegiance to the Holy See, Rose was the means of leading them back to the fold of Christ.

Digitized by Google

It must not be imagined that the enemy of mankind could see with indifference so many souls wrested from his grasp, or leave in peace the feeble instrument who, in God's hand, was so mighty to convert the sinner and recall the wandering. He stirred up the authorities of Viterbo against her, and Rose was forced to seek safety in flight. But wherever she went a rich harvest of souls was gathered in, for "the Word of the Lord is not bound," and He spoke with the lips of the youthful preacher, and gave effect to her persuasive eloquence. And when she went back to her native town, she did so with rejoicing, for she was laden with rich booty—souls rescued from destruction. It is said that in Viturchiano, being unable otherwise to overcome the obstinacy of a heretic, she cast herself into the flames, and remained in them for three hours without sustaining the slightest injury.

The rest of her life passed tranquilly. S. Rose gathered together some pious girls in a house which speedily acquired the title of S. Rose's Convent, and instructed them in the way of perfection. Shortly before her death she returned to her parents' house, in order to enjoy more complete seclusion and quiet. She died on the 6th of March, 1258, aged 18 years. Of her truly it may be said that "being made perfect in a short space she fulfilled a long time."

The esteem in which she was held was so universal that, to avoid a great concourse of people, it was thought prudent to conceal her death. Her body was buried in the Church of Sta. Maria del Poggio, but this was only a temporary resting-place. Two years and a-half later it was disinterred by order of Pope Alexander IV., to whom the Saint appeared three times in a dream, and transferred with much pomp and ceremony to the Church of S. Mary of the Roses. Thus was fulfilled the prophecy of the Saint, for the Nuns received with eager joy the sacred remains of her for whom they formerly found no place. On that same day they resolved upon adopting a new rule, that of S. Clare, instead of that of S. Benedict, which they had followed up to that time.

The body of S. Rose may yet be seen in a side chapel of the Church, reposing in a glass coffin, richly adorned with gold orna-

Digitized by Google

ments and figures of angels. It is still in a state of perfect preservation, and the limbs are quite supple and pliable; the skin is somewhat blackened, in consequence of a fire which broke out in the Church, and reduced the coffin to ashes, while the body remained intact. The Saint is clad in the habit, her hands are folded across her breast, and at her feet lies a magnificent wreath of artificial flowers; conspicuous amongst them is a very beautiful rose.

And now let us ask what the life of S. Rose of Viterbo is destined to teach us? The truth it impresses upon us most forcibly is this: How wonderful God is in His Saints, especially in those who, like the one before us, are rather to be admired than imitated. For although zeal for the reformation of sinners and the conversion of heretics is never out of date, yet, in the present day, the sight of a young girl—a mere child—preaching in the streets of the city, rebuking vice from the pulpits of the churches, would be a source of scandal, not of edification. Thus we must carefully distinguish between imitating the spirit of the Saints, which it is the duty of all to do, and copying their extraordinary actions, which God does not require from the ordinary Christian. And yet there is not one among the company of the Saints but will teach us to reverence the power and the wisdom of Almighty God, of whose ways and counsels we know so little, and who often selects the feeblest instruments to accomplish His lofty designs, choosing the weak things of the world to confound the strong, and who frequently seems to act in an arbitrary way in the bestowal of His best gifts and choicest favours. But not only must we adore His inscrutable wisdom in the good He accomplished by means of S. Rose, but also in the work He accomplished in the soul of the maiden herself. Eminent sanctity is generally the goal of a long and weary journey, the reward of bitter suffering; some Saints living, like S. Alphonsus Liguori, to the age of 90 years, others, like S. Paul, being pressed by tribulation "out of measure, above their strength, so that they were weary even of life" (2 Cor. i. 8); whereas S. Rose was made perfect in sanctity at the early age of 18 years, having

Digitized by Google

taken, if one may so speak, a short cut through the land of exile to the true country.

Nor let us ever murmur against God when we see one favoured so much above others, but remember that the secret of S. Rose's early maturity in sanctity was owing, in a great measure, to herself, because she, from the very first, corresponded to grace. One grace rightly used and carefully responded to elicits another, and as we have already seen, S. Rose began the work of her perfection in her tenderest infancy; her spiritual perception distinguishing between good and evil, choosing the former and rejecting the latter, ere she had learnt to know her right hand from her left.

Lose no time, therefore, O Children of S. Francis, in working out, as she did, your own salvation. In view of this, think no sacrifice too great. If you are yet in the morning of life, see how quickly you can accomplish your work, and reach the end of your journey; and if the meridian is already past, there is all the more reason for you to quicken your steps and tread the road which yet lies before you, ere the night comes when no man can work.

Conferences on the Rule of the Third Order.

CHAPTER VIII.

VI. ON PERSEVERANCE IN PRAYER.

WE have not yet set forth all the conditions of prayer, over and above those we have already commented upon: there is another of no less importance to its efficacy; we mean Perseverance. It may not be denied that this is somewhat hard upon us, seeing that one of the diseases of our fallen nature is inconstancy of the will, which cannot, without violence to itself, or at least strain and effort, continue long in an upward path. But as it is no less necessary than the others we have spoken of, we take it for the subject of this Conference.

Digitized by Google

We are all aware that men can be got to persevere in any line of action they deem conducive to the attainment of a temporal advantage which to them appears desirable. The student who wishes to acquire a name for learning or artistic talent, will wear out health and vigour in long years of toilsome preparation, entailing no slight mortification of natural propensities and of self-denial. We have all heard of the hardships, privations, and deadly perils explorers and discoverers of new lands have again and again faced. We need but mention as an instance the continually repeated expeditions to the North Pole. History and, may be, our own personal recollections, tell of men who, in order to rise in the world, have schooled themselves to the semblance of virtues and qualities they were far from possessing, pocketed affronts and rebuffs with more than evangelic meekness, eaten humble pie, in a word; who have persevered until they had firmly set their feet on the higher rungs of the social ladder. The annals of trade likewise abound with instances of those who have lived hard and worked hard, for long and weary years, in order to build up a fortune. But wherefore multiply examples? Sufficient that we put it honestly to ourselves: if we are capable of sustained effort when a passing and temporal object is in view, is it too much to ask that we should strive as bravely when our everlasting welfare is the object in question? We all know that we do not; that in spiritual matters we soon tire, lose heart, and give up trying. We behave as if we thought it our strict right to be heard forthwith, the moment we have laid before the Lord the wants of holy Church, or our own troubles. When we have prayed a few times without apparent results, we get disheartened, weary, and are at no small pains to hush certain inward murmurings against God's dealings. But where did we learn that, to obtain what we desire, it was enough to pray once or twice? Assuredly not in the Gospels, for the teaching of the Master is intended to inculcate "That men ought always to pray, and not to weary of it" (Luke xviii. 1). The Apostle says: "Pray without ceasing" (1 Thess. v. 17). True, we are told: "Ask, and ye shall receive; seek, and ye shall find: knock, and it shall be opened unto you" (ibid. 9); but

Digitized by Google

a few lines above we find, "Which of you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves. . . . I say to you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needs" (ibid. 6, 8). He hereby teaches us that we must persevere even to importunity. Such is the interpretation of the Fathers, Doctors, and Masters of the spiritual life. "God," says S. Gregory the Great (on the Penitential Psalms), "wishes us to pray to Him, to force His hand, to overcome Him, so to speak, by our importunity, for 'The kingdom of heaven suffers violence, and men of violence take it by force.'" And S. Hilary of Poitiers, "The efficacy of prayer wholly depends on perseverance" (Canon 6 on S. Matth.). And S. Bernard, in the Treatise on the Love of God, says: "To obtain and preserve God's favours, earnest and persevering prayer is necessary." It is therefore sheer self-delusion to fancy that we can dispense with assiduity and perseverance in prayer, and that we have but to open our mouths to obtain whatever we ask of God.

But our ingrained pride may suggest the question, Why should not God hear me at once! We reply, who are we to call God to account at the bar of our reason? If He keeps us waiting, it must be that such a course is compatible with His wisdom and loving kindness to the children of men. As S. John Chrysostom says: "If God delays hearing us, it is not out of hate, or indifference, but for our greater good." And S. Isidore of Seville: "God delays granting our prayers, because He looks rather to our advantage than to our satisfaction" (Bk. iii. sentences, chap. 3).

As the fountain and primal source of every best, and of every perfect gift, God showers down His blessings not at hap-hazard, but according to the rules of His wisdom and goodness. "The eyes of all look unto Thee, O Lord, and Thou givest them their meat in due season," says David in the 144th Psalm. But man lives not by bread alone: the soul to live the life of grace needs its food, that is, the gifts and graces of the supernatural order. These are bestowed '*in due season*,' and it may often happen that the time we choose is not that due season. If we had but to ask, we might

Digitized by Google

make small account of what cost us so little, for as S. Augustine and our daily experience teach, What is easily obtained is accounted as of little worth. And further, we should think less than even we do now, of wasting and losing the heavenly treasures. "God," says S. Augustine, "stores up for you what He delays granting, that you may learn to desire earnestly great things" (Sermon v. on the Words of the Lord), and as S. Basil observes in his Constitutions for Monks, "Our faith and trust are put to the proof when what we ask is slow in coming." Of this we have a striking instance in the woman of Canaan (S. Matth. xv. 22–28), who, falling at our Lord's feet, besought His pitying help for her afflicted daughter. He replied: "It is not meet to take the children's bread, and to cast it to the dogs." She said: "True, Lord, yet the dogs eat of the crumbs that fall from their master's table." Then Jesus answered and said to her: "O woman, great is thy faith; be it unto thee even as thou wilt." And her daughter was healed from that very hour. Antonio Martini observes hereon: "The greatness of her faith appears from the earnestness of her prayer, her confidence of being heard, her perseverance in spite of rebuffs from her deep and wondrous humility." S. Thomas of Villanova gives as a further reason for God's delays: that by continuing to pray, we may fit ourselves and become worthy of what we desire. S. John Chrysostom (Homily xxx. on Genesis) is of the same mind: "He delays because He wishes to take an opportunity of rendering us more worthy of His regard." Many approach God wholly devoid of merit, wholly unworthy of the heavenly gifts. God keeps them waiting that, by the repeated practice of Faith, Hope, and Love, they may fit themselves for being heard.

Such are the reasons assigned for God's delays by the Fathers and Doctors of Holy Church, those great minds for whom we may not be afraid to claim the special light and assistance of the Spirit of God. They should teach us to realise the importance and necessity of steadfast perseverance in prayer, and to bear with God's seeming backwardness in hearing us. If we feel tempted to lose heart, let us learn a lesson from the children of this world.

Digitized by Google

They weary not, but press onward until they reach the end they set before them, be it wealth, rank, or glory. The children of light should not allow themselves to be beaten by the sons of darkness, or slacken in their striving after eternal treasures. Wretched wanderers groaning under the burden of a fallen nature, we must earnestly implore of the mercy of the Redeemer of all men, the grace to be transformed into His likeness, and beseech Him without wearying for patience, resignation, humility, cleanness of heart and flesh, in a word, for the virtues befitting followers of Him and of His great model, S. Francis. These are the better gifts we should earnestly covet, and constantly seek after, as they fit us for glory everlasting, and are given but to those who ask, and ask with perseverance. "Ask, seek, insist," says S. Augustine, whose life shows what may be done by persevering prayer. So precious are the blessings we pray for, that were we to spend thousands of years in patient expectation, the time would not be wasted. But, needless to say, it is not a matter of a thousand years. Man's life is but a span, and we have perhaps long since begun to go down the hill; death, it may be, is not far off, and, for aught we know, we may have a foot in the grave. However long our life, were we to persevere to its close, it would be but for a brief space, and yet this brief perseverance can earn for us from the inexhaustible liberality of our loving Father untold treasures of grace and heavenly blessings. Why then lose heart? If not to-day, we shall be heard to-morrow, or whenever God shall see fit. But this must we hold fast: if our prayer be duly made, and concern the welfare and salvation of our souls, it will be surely heard, for heaven and earth shall pass away sooner than the promises Christ has made to prayer shall fail.

Digitized by Google

Flowers of S. Francis.

CHAPTER XVI.

HOW S. FRANCIS, HAVING BEEN TOLD BY S. CLARE AND THE HOLY BROTHER SILVESTER THAT HE SHOULD PREACH AND CONVERT MANY TO THE FAITH, FOUNDED THE THIRD ORDER, PREACHED TO THE BIRDS, AND REDUCED TO SILENCE THE SWALLOWS.

THE humble servant of Christ, S. Francis, a short time after his conversion, having already assembled and received into the Order many brothers, was much troubled and perplexed in mind as to what he was to do, whether to give himself entirely to prayer, or now and then to preach the Word. Through great humility he had no opinion of himself or of the virtue of his prayers; and wishing to know the will of God, he thought to seek it through the prayers of others. Wherefore he called to him Brother Masseo, and thus addressed him: "Go to Sister Clare, and tell her from me to set herself to pray with some of the holiest of her sisters, and ask the Lord to show me clearly whether He wills that I should preach or only keep to prayer. Then go to Brother Silvester, and ask of him the same favour." Brother Silvester had been in the world, and was the same who had seen in a vision a golden cross come out of S. Francis's mouth and reach up to heaven and to the farthest extremities of the world. Brother Silvester was so holy, that whatever he asked of God was granted to his prayer, and very often he held converse with the Lord; so that S. Francis revered him greatly. Brother Masseo did as S. Francis had commanded him; he carried the message first to S. Clare, and then to Brother Silvester, who set about praying immediately; and, having received the answer from the Lord, returned to Brother Masseo, and said to him: "The Lord

Digitized by Google

commands thee to go and tell Brother Francis that He has not called him to this state merely to save his own soul, but that he may produce fruits in those of others, and that many through him should be saved." Having received this answer, Brother Masseo returned to Sister Clare, to ask her what she had learnt from God; and she told him that she and all her companions had received from God the same answer as the Lord had given to Brother Silvester. Then Brother Masseo hastened to S. Francis to bring him these answers; and S. Francis received him with great charity, washing his feet, and serving him at dinner. When the repast was over, he called Brother Masseo into the forest, and, kneeling down before him, took off his hood; and crossing his arms on his breast, he said to him: "What answer dost thou bring me? what has the Lord Jesus Christ ordered me to do?" Brother Masseo answered: "The Lord Jesus Christ has revealed both to Brother Silvester and to Sister Clare, that it is His will thou shouldst go about the world to preach; for thou hast not been called for thyself alone, but for the salvation of others." S. Francis, having received this answer, and knowing it to be the will of the Lord Jesus Christ, arose with fervour, saying, "Let us go in the name of God;" and taking with him Brother Masseo and Brother Agnolo, both holy men, he let himself be guided by the Spirit of God, without considering the road he took. They soon arrived at a town called Savenniano, where S. Francis began to preach, ordering first the swallows, who were singing, to keep silence until he had finished; and the swallows obeyed his voice. He preached with such fervour, that the inhabitants of the town wished to follow him, out of devotion; but S. Francis would not allow them, saying, "Do not be in such haste; you need not leave your homes. I will tell you what you must do to save your souls." Thereupon he founded the Third Order for the salvation of all; and leaving them much consoled and well disposed to do penance, he went from thence, and reached a spot between Cannajo and Bivagno. And as he was going on, with great fervour, he lifted up his eyes, and saw on some trees by the wayside a great multitude of birds; S. Francis was much surprised, and said to his

Digitized by Google

companions, "Wait for me here by the way, whilst I go and preach to my little sisters the birds;" and he entered into the field, and began to preach to the birds which were on the ground. All of a sudden those which were on the trees came round him, and all listened while S. Francis preached to them, and did not fly away until he had given them his blessing. And Brother Masseo related afterwards to Brother James, of Massa, how S. Francis went among them and even touched them with his garments, and how none of them moved. The substance of the sermon was this: "My little sisters the birds, you owe much to God, your Creator, and ought to sing His praise at all times and in all places, because He has given you liberty and the air to fly about in; and though you neither spin nor sew, He has given you a twofold and a threefold clothing for yourselves and for your offspring; and He sent two of your species into the Ark with Noah that you might not be lost to the world; besides which, He feeds you, though you neither sow nor reap. He has given you fountains and rivers to quench your thirst, mountains and valleys in which to take refuge, and trees in which to build your nests; so that your Creator loves you much, having thus favoured you with such bounties. Beware, my little sisters, of the sin of ingratitude, and study always to praise the Lord." As he said these words, all the birds began to open their beaks, to stretch their necks, to flap their wings, to bow their heads to the ground, and by their motions and by their songs endeavoured to manifest their joy to S. Francis. And the saint rejoiced with them; he wondered to see such a multitude of birds, and was charmed with their beautiful variety, with their attention and familiarity, for all which he devoutly returned thanks to the Lord. Having finished his sermon, S. Francis made the sign of the cross, and allowed them to fly away. Then all those birds rose up into the air, singing most sweetly; and, following the sign of the cross, which S. Francis had made, they divided themselves into four companies. One company flew towards the east, the others towards the west, towards the south, and towards the north, and each company went away singing most wonderfully; signifying thereby, that as S. Francis, the bearer of the Cross of Christ, had

Digitized by Google

preached to them, and had made upon them the sign of the cross, after which they had divided among themselves the four parts of the world, so the preaching of the Cross of Christ, renewed by S. Francis, would be carried by him and by his brothers all over the world, and that the humble monks, like little birds, should possess nothing in this world, but cast all the care of their lives on the providence of God.

Sayings of the Holy Father S. Francis.

11. *Sensuality is to be Repressed by the Rigour of Abstinence.*

S. Francis, being asked why he subdued his sensual appetite with such severity of discipline that he scarcely took enough food to support nature, answered: "It is difficult to satisfy the necessity of the body without indulging the inclination of the senses."

12. *Temptations of the Flesh must be promptly Resisted by the Spiritual Man.*

Soon after his conversion, the Saint threw himself repeatedly during the winter-time into a ditch full of ice, in order that he might perfectly subdue his domestic enemy, and preserve the white robe of purity from the fire of sensuality. Giving an account of this to his Brothers, he said: "It is incomparably more tolerable to the spiritual man to endure cold in his body, than to feel the least movement of sensuality in his soul."

13. *The Rebellion of the Flesh is to be Overcome by Treating it with great Severity.*

The holy man, once feeling, through the arts of the devil and his perfidious suggestions, a strong temptation of the flesh, instantly took off his habit and scourged himself severely with his cord, saying to his body: "Ah, Brother Ass, thus must thou remain, thus shalt thou be scourged. The habit belongs to Religion; it is the sign of sanctity, and may not be stolen by a sensual man. If thou wishest to go anywhere as thou art, go."

Digitized by Google

The Praises of Mary.

FAIREST of Judea's daughters!
Far more lovely than the rose!
Purer than those streams of crystal,
Where the sunbeams seek repose!
Brighter than the star of morning,
Shining forth so fair and gay!
More resplendent, more refulgent
Than the glorious orb of day!

Beautiful and queenly Maiden!
Fairer than the fairest flowers!
Chaster than the spotless lily,
Blooming in fair Eden's bowers!
Sweeter than those balmy treasures,
On the wings of zephyr borne!
More majestic than the cedar!
More refreshing than

Far more welcome than
By the weary pilgrim
How I long to reach the
Where thy lovers are
On the borders I will fli
There to bathe my bu
Nor shall all the world r
From thy pure and sw

Digitized by Google

Memoirs

OF THE MISSION IN ENGLAND OF THE CAPUCHIN FRANCISCANS OF THE PROVINCE OF PARIS FROM THE YEAR 1630 TO 1669, BY FATHER CYPRIEN, ONE OF THE CAPUCHINS BELONGING TO THE HOUSEHOLD OF HENRIETTA MARIA, QUEEN OF CHARLES I.

CHAPTER IV.

AFTER dinner, her Majesty again went to attend Vespers, Compline, and the sermon. The musicians, having perceived the satisfaction which the charming melody of their singing afforded the Queen, were animated to such a degree that they far surpassed what they had done in the morning. After Vespers, Monseigneur du Peron ascended the pulpit, and delivered a very learned, very eloquent, and very pathetic sermon on this text of the Psalms: "This is the Lord's doing, and it is marvellous in our eyes." He dwelt with wonderful force upon the grace which God vouchsafed to the Queen to have a Catholic Church, with liberty to have the whole Divine Service performed there, after it had been abolished and forbidden for so many years in all England, Ireland, and Scotland. The sermon being finished with the satisfaction of the Queen, with the applause of the whole audience, which was very large, her Majesty retired. Those who were in the chapel had great difficulty to leave it, on account of the crowd of people who were bent on forcing their way in, to see the magnificence displayed there. The crush lasted so long that it was impossible to close the doors of the Church till the third night, when the King gave orders that it should be cleared of strangers, for he was desirous to be himself a spectator of that magnificent representation. Accordingly, he went thither, attended by his grand marshal, the comptroller of his household, and some other gentlemen. He admired the composition, kept his eyes fixed upon it for a very long time, and said aloud, that he had never seen anything more beautiful or more ingeniously designed.

Digitized by Google

To satisfy the devotion of the Catholics and the curiosity of the Protestants, who never ceased coming in crowds from all parts to behold this wonder, the report of which had spread in all quarters, from the 8th of December, the day consecrated to the Immaculate Conception of the Most Blessed Virgin, the Queen, with great prudence, ordered the chapel to be left with all its decorations till Christmas.

This religious and brilliant ceremony was followed by exercises of piety, which her Majesty's Capuchins continued ever afterwards in her chapel. From six o'clock in the morning there were successively Masses, and in general, Communions till noon. Not a day passed without bringing some penitents to the confessionals. On Sundays and festivals, the throng was so great that one could not get in without great difficulty. Persons were obliged to wait two or three hours before they could enter a confessional. On those days, a controversial lecture was held from one o'clock till two, immediately before Vespers, which the Capuchins and the musicians, placed in two galleries opposite to each other, sang alternately. When Vespers were finished, the preacher mounted the pulpit, and preached for the space of an hour or three-quarters on the Gospel of the day, touching occasionally upon certain controversial points, to confirm the Catholics in their faith, and to draw Huguenots thither. Compline was then sung. Then followed various conferences, some of piety with Catholics, others of religion with the Sectaries, who came eagerly to be instructed in our Creed, and to have their doubts resolved.

The Christian doctrine was publicly taught in French and English on three different days in each week. Every Thursday there were expounded in French for the French all the symbols of the Faith, the Commandments of God and of the Church, the Sacraments, the Lord's Prayer, the way to confess and communicate properly, and to pass the day in a Christian manner: and for the English the same things were taught in their language every Wednesday and Saturday. The Capuchin employed in this holy duty first catechised all the children, who were very numerous, and then held a short discourse, expatiating upon the great grati-

Digitized by Google

tude which they owed to God for all the benefits which they had received from Him, and particularly for their vocation to the Catholic religion, as it was really true that there was no salvation for those who are separated from it, and die in that unhappy separation. This touched the Protestants who attended those lectures. Conceiving this proposition to be false, they wished to inform themselves more solidly and more at leisure of the reasons and grounds in private conference, in which they were convinced of this truth, afterwards renounced their errors, and desired to be reconciled to the Catholic Church, which their forefathers had criminally forsaken.

The Queen had obtained from the Most Reverend Father General of the Jacobins the establishment of the Confraternity of the Holy Rosary in her Chapel, with that of the Third Order of our Seraphic Father S. Francis; the Father Superior of the Capuchins, destined for the service of the chapel, was Director of the two Confraternities. The Queen, who had always regarded the Most Blessed Virgin as her good Mistress and her dear Mother, and who had always had great reverence for the Seraphic Father Francis, applied very humbly to be inscribed and incorporated in both Confraternities. The Catholics of her Court, gentlemen and ladies, small and great, and innumerable people with them, followed her in this devotion. Every Saturday in the year, the Litanies of the Blessed Virgin and other reverential services were sung with great solemnity in that chapel dedicated to the glory of that Celestial Lady, who was held in such great veneration by the Catholics, French and English. The Brothers and Sisters of the Confraternity of the Rosary met, confessed, and communicated regularly on the first Sunday in every month. The Brothers and Sisters of the Third Order did the same every second Sunday. On these days were held celebrated processions, which were attended out of curiosity by many Sectaries, some of whom, touched by them, sought conferences and were converted.

Monsieur the Marquis de Fontenay Mareuil, a very prudent and very virtuous gentleman, who had conducted us to England, having finished his embassy, had orders to return to France.

Digitized by Google

The Reverend Father Basile, of Reims, and the Most Venerable Father Seraphin, of Compiègne, who had served him as preachers, almoners, confessors, and chaplains, during the embassy, accompanied him on his return. He had for his successor in this illustrious post the Marquis de Poigny, a gentleman of high probity, who desired to have two Capuchins of the Province of Paris, like his predecessor. The advanced age of Father Basile, of Reims, required rather retirement and rest than the laborious duties of missionary. This idea led our Superiors to resolve to leave him in France with his companion, and to give M. de Poigny two other Capuchins. These were the Reverend Father Vincent, and Father Charles, both of Beauvais, and both endowed with estimable qualities. The Most Venerable Father Charles had shown his zeal and prudence in the office of Guardian, Confessor, and Director of Nuns, at Senlis. As for the Reverend Father Vincent, God had ennobled him with a penetrating mind, and a great facility of speaking learnedly about everything, on all sorts of subjects, and with ability to express his ideas with peculiar clearness. These valuable talents caused him to be in great request in England, won for him mightily the affection of the ambassador, who availed himself of his counsel and loved him dearly. He saw with pleasure his chapel always full of Catholics and Protestants, drawn thither by the excellent sermons of that Father; but he rejoiced much more at the secret conferences which he had with the principal ministers, particular friends of the Archbishop of Canterbury, and with many well-meaning Protestants of high social positions who flocked to the good father for counsel.

The devil, fearful of the result of these conferences, excited an unfortunate persecution against the Reverend Father Vincent, which caused him to be recalled to France with his companion. The ambassador was so deeply affected at this, that the violence of his grief put an end to his life and consigned him to the tomb. The Reverend Father Joseph, Prefect of the Mission, learned too late how much that good Father promoted the prosperity of the Catholic Church in England, and repented of having given his assent to his recall. On his return to France, he was elected

Digitized by Google

Chief Warden of the Province of Paris for the General Chapter, and afterwards First Definitor and Warden of the Great Convent of Paris, where he died a holy death.

Before him the Reverend Father Esmé, of Beauvais, had returned to France by order of our Superiors, who sent for him to take the office of Warden of the Convent of Amiens. He had preached four or five successive Lents before the Queen, to her extraordinary satisfaction, for which reason she wished to keep him for her chapel; however, after several efforts and importunities, she permitted him to return to France. From the very first sermon that she heard from his lips—it was, as I have already remarked, on our arrival in London, the Third Sunday in Lent—she talked of it to the King, with warm commendations, and ever continued to entertain that high esteem for his insinuating suavity and persuasive eloquence. I never saw a man stronger in reasons and less envious of petty advantages, even in things which are commonly connected with devotion; such as rosaries of rare wood, handsome medals, crucifixes of superior workmanship, fine and well bound breviaries. Obedience kept him for a long time at the Convent of Soissons. He taught our young Friars philosophy and theology, and afterward held the office of Warden, in which he ended this miserable life, to commence, as we trust, a happy one which shall have no end. His virtues rendered him, agreeably to his name, beloved of every one, especially of the gentlemen of the town of Soissons, and, above all, of Madame d'Elbœuf, Abbess of the Royal Monastery of Notre Dame. Having known the great prudence and strength of his mind, she made him superintendent of her affairs, and followed his counsels. On this account she manifested great grief for his death, and formed the design of erecting a tomb to perpetuate the memory of so worthy a Friar. This intention, which, for reasons, was not carried into effect, showed the great piety and the constant affection of that princess.

(To be continued.)

Digitized by Google

Maxims of S. Francis.

III.

In Spiritual Sadness we must have Recourse to Prayer.

"When the servant of God is troubled by any cause for sadness, he should immediately have recourse to prayer, and remain in the presence of his Heavenly Father as long as the trouble continues, and until his spiritual happiness is restored.

"For if he allows himself to remain in this melancholy state, the evil spirit will become too strong for him, and will leave in his heart deep stains which can only be effaced by the tears of true repentance." (Oracle XIII.)

Are you not surprised at hearing our good Saint speak thus?

He does not belong to that class of writers who would make Christian society a collection of sorrowful beings, melancholy and weeping, always with moist eyes, and a handkerchief in their hands.

He does not desire that his disciples should be heard sighing deeply all day long. Far from it; they should be joyful, happy, smiling, like the Angels of the Lord.

In his eyes, melancholy is a *temptation*, therefore he desires us to pray when we are assailed by it; a *dangerous temptation*, therefore he desires us to have recourse to prayer promptly, without delay.

And here he repeats what all the Saints before him have said, echoing the words of the Apostle, "If any one among you is sad, let him pray." (Jas. v. 13.)

What greater error can there be than to regard melancholy as the inseparable companion of piety!

Nothing can be more opposed to each other than these two things; they are as different as light and darkness.

Even for the Brothers and Sisters of Penance, piety is synonymous with peace, contentment, and joy.

Is it not to us all, without exception, that Holy Scripture addresses these words: "Serve the Lord with gladness" (Ps. xcix. 2)?

Digitized by Google

Melancholy is a state full of danger to the soul. "Man," says S. Thomas, "could not live long with that which grieves him; if virtue was sad, he could not endure it long." (In Ep. II. ad Cor. ch. 13.)

Such a condition of mind enfeebles the soul, and takes away all energy of will; virtue implies earnest and continued efforts. Who does not feel that, to perform faithfully the duties of his state, great patience and courage is required, and continual victories over self? A person of melancholy disposition is incapable of successfully contending with the daily trials of life.

When we are exposed to this temptation, let us hasten to follow the example of our Divine Master. When, in the agony of Gethsemane, His soul was weighed down with mortal anguish, He had recourse to prayer; prayer long and persevering.

And if the dark cloud continues to overshadow us, let us, according to the advice of our beloved founder, *keep ourselves in the presence of our Heavenly Father*, and soon the joyous rays of the sun will brighten our hearts. "I remembered my God," says the royal Prophet, "and my soul was filled with joy." (Ps. lxxvi. 4.)

If we allow ourselves to remain in this dangerous temptation, *the evil spirit will become stronger;* melancholy opens the way to sin.

Those persons who encourage sombre thoughts, are drawn into rash judgment; they judge and weigh all things in their own scales; they criticise and censure unsparingly, without consideration; because their attention is given exclusively to the dark side.

There is no sin to which a permanent melancholy may not lead. Life, with its austere duties, becomes an insupportable burden, and the soul insensibly arrives at the edge of a bottomless abyss—despair.

This lesson, one of supreme importance, given by the Seraphic Patriarch to his children, he was himself the first to put in practice.

"Father, how is it that you are always gay and smiling?" one day enquired one of his disciples; "I know that you are sometimes attacked by great temptations, and weighed down by the fear of sin and the torments of hell."

The Saint replied:

Digitized by Google

"Sometimes sin creates within me a deep sadness; sometimes Satan damps the joy I feel in remembering the benefits I have received from God. His jealousy is so great that he endeavours to cause me to fall into indifference and discouragement.

"And I also know that when he does not succeed in doing me personal harm, he tries to make me suffer through my companions, by extinguishing their holy joy.

"But when the enemy cannot succeed in his designs, either against myself or against my companions, he retires covered with confusion.

"When I am tempted by sadness and discouragement, I contemplate the happiness of my companion; it is a reflection which puts to flight my temptation to melancholy, and recalls the interior joy and exterior happiness which shows itself in me." (Colloq. xxvii.)

In all ages the servants of God have held the same language.

"All divine things bear the impress of joy; happiness is their hereditary right. They make sweet melodies to mingle, even with natural suffering. Happiness is inseparable from their existence. They have been in contact with God, and carry with them everywhere a felicity which nothing can resist; they are enveloped with light which nothing can ever extinguish, and the surrounding darkness only renders them more pure and perfect. Thus the thorns of mortification are changed into a bed of roses, although the thorns are not blunted, and natural suffering not spared. The sufferings of martyrs accord with this interior joy, although they suffer still.

"Nothing glorifies God more than joy. See how the perfume of faded flowers lingers. The angel of joy cannot resolve to leave earth and take flight towards heaven, even when his task is accomplished.

"Joy leads everything to God. It proclaims Him without speaking of Him; it brings His presence with it, like a perfume, and leaves peace after it. In truth, that man is the greatest, the happiest, the most like to God, who has added true joy to the means of happiness he finds in this world." (Faber, *Bethlehem.*)

Digitized by Google

The Bishops on the Third Order.

THE BISHOP OF FELTRE AND BELLINA has addressed the following Pastoral Letter to his united dioceses :—

"In many parts of Italy during the past few months extraordinary and devout ceremonies have, through the piety of the faithful, been performed in honour of the seventh centenary of the birth of S. Francis of Assisi, and the August Pontiff who, from the throne of Peter, rules with highest wisdom and unfailing zeal the Church of Christ, has again directed an admirable Encyclical Letter to the Bishops, with the special aim that, through the care of the Pastors of the Church, the Third Order of S. Francis may be spread among the Catholic population. The Holy Father, seeing in our unhappy age the reflection of the image presented by the twelfth century, and remembering the many great advantages which then arose for the general amendment of society, from the diffusion of this Order, and justly confident that not less benefit must now result from its being made more largely known to Catholic people, earnestly desires that this most holy institution should be recalled and widely extended. An impious sect, made bold by the weakness and connivance of those who obstinately close their ears to the maternal warnings and exhortations of the Church, are now exciting open war against God and His Church, and, employing the devices long since prepared in their secret assemblies, spare no endeavours to lead society and individuals again into unbelief and barbarism; fomenting passions the most odious with the aim of drawing all, through false representations of liberty and progress, into the stormy vortex of cupidity, sensuality, and egotism. Ah! it was not thus that the infinite charity of our Divine Redeemer drew from servitude and contempt, and by spiritual redemption raised to a true civilisation, the whole human race. He proclaimed aloud the need of self-subjugnation; with Him to bear the cross; and under the symbol of the cross, as the Holy Father explains in his Encyclical, is signified the spirit of sacrifice, which, above all, consists in detaching the affections from

Digitized by Google

the things of this world, in vigorously ruling and repressing the disorderly inclinations of corrupt nature, and in bearing with resignation and patience those just expiations of our sins, the privations, sorrows, and adversities of life. And as, from the time the Order which so practically teaches this spirit of Christian sacrifice was instituted, it like the other two Orders which form the cloistered Franciscan family, has been, and is, open to all classes and conditions, it is justly considered by the reigning Pontiff that, by its diffusion, faith may be revived, piety aroused, and the manners of the day corrected, so that the potent virtue of Christ may triumph anew over the malignant snares of the demon and his perverted followers. With all the paternal affection of our heart we exhort you, O most beloved, to respond to the loving and lawful invitation of the Roman Pontiff, and, instructed and advised by your Pastors and the Priests who guide your consciences, to honour yourselves by enrolling your names in the Third Order of S. Francis, and fulfilling with fidelity and perseverance its easy rule and useful practices. Whatever may be your state and social position, it cannot be such as will disable you from keeping that rule and observing those practices; nothing is required from the children of the Seraphic one of Assisi but the performance, with moderation and discretion, of acts of piety and religion, so useful and morally necessary to the preservation of a truly Christian spirit, to refrain from all desires and actions repugnant to the holy laws of God, and leading to final reprobation; in short, to practise, according to your different conditions, those acts of virtue, which make you more nearly resemble Christ in holiness of life, and which will one day give you a share in His celestial glory. In this matter, as in all else, the wishes of the Holy Father and of ourselves would prove unfruitful without the active and zealous co-operation of our clergy. And this co-operation he desires us to call for, especially from the parish priests. The clergy, therefore, well considering what is asked of them by the Vicar of Christ, at the conclusion of his Letter, should be the first to understand the importance, the wisdom, and the great utility of the new means proposed to us for recalling individuals and society to the spirit

Digitized by Google

of the Gospel, and by their coming forward, to set the example of adopting these means with the zeal and interest without which a minister of the sanctuary would lose his proper mission, but with which the desired fruit would doubtless, by Divine grace, be obtained. Neither is there any reason to imagine that, the Supreme Pontiff and the Bishops having recently recommended the establishment of Parochial Societies in now pressing the diffusion of the Third Order of S. Francis, exact too much, for the clergy know well that one assists wonderfully the working of the other; that while the Third Order is extended by means of these societies, it opens a way for their foundation.

Franciscan Chronicle.

ON THE FEAST OF PORTIUNCULA, August 2nd, about two hundred members of the Third Order, attached to S. Francis Xavier's, Liverpool, went to the Franciscan Church at Chester. At 11 A.M. solemn High Mass was celebrated in the presence of his Lordship the Bishop, the Right Rev. E. Knight, the Very Rev. Father Gastaldi, D.D., being celebrant, and assisted by Father Joseph, O.S.F.C., as deacon, and Father Marianus, O.S.F.C., as sub-deacon. The assistants at the throne were Canon Daly, of Neston, and one of the Jesuit Fathers from Mold, the Very Rev. Father Pacificus, Ex-Prov., being assistant priest. All the assistants in the sanctuary were Tertiaries. A very eloquent and appropriate sermon was preached by the Very Rev. J. Clare, S.J., Rector of S. Francis Xavier's, Liverpool. He took his text from S. Luke ii. 34, "Behold, this child is set for the fall and for the resurrection of many, and as a sign which shall be contradicted."

At the conclusion of High Mass, the Bishop solemnly blessed the two new statues which had been presented by the Third Order in Liverpool, and also the new banner for the congregation established at St. Francis Xavier's.

At 4 P.M. the Rev. Father Joseph, O.S.F.C., presided over a meeting of the members of the Third Order in the Church, and, after an appropriate address, admitted twenty new members into the Order, and sixteen to their profession.

Digitized by Google

At 6.30 P.M. solemn Vespers were sung, followed by a very instructive sermon on Devotion to our Blessed Lady, by the Rev. Father Gastaldi, D.D., who chose this subject on account of the great devotion of S. Francis to our Blessed Lady, and also because the great Indulgence of the Portiuncula was granted by our Blessed Lord to S. Francis through her powerful intercession. At the conclusion of the sermon, there was a solemn procession of the Blessed Sacrament, in which the Members of the Third Order, headed by the Brother President carrying the beautiful new banner, having a portrait of S. Ignatius on one side, and the arms of the Franciscan Order on the other, took part. After the procession a solemn *Te Deum* was sung, and Benediction of the Most Blessed Sacrament given, and the feast was brought to a close by the Veneration of the relic of S. Francis.

We may further mention that the Bishop, in the afternoon, met the Tertiaries in the schoolroom adjoining the Church, and, in the course of a short address to the Tertiaries, expressed his great pleasure at seeing so many of them present, and said he was greatly edified by their piety and demeanour, and exhorted them ever to endeavour to walk worthy of their vocation, to imitate their holy Patriarch, and their brethren of the First Order, and to endeavour to lead others to God by their good example and holy living. He told them their presence in such a body that day was quite enough to convince the incredulous that the Third Order was doing good, and progressing in this country. It certainly was an edifying sight to see the Church on that great Feast principally occupied by those who were engaged leading holy lives, giving the example of self denial, and animated with a desire to promote the honour and glory of God by rooting out vice and practising virtue. Would to God that we might often see such a sight in our churches! We should be glad to see our Tertiaries come forward more. Why are they not attached to every Church? There is no excuse after the earnest and touching appeal of our Holy Father the Pope. Let us pray to our holy Patriarch S. Francis that the number of his children may become very great in this our country.

THIRD ORDER IN LIVERPOOL.—The Brothers and Sisters of the Congregation of S. Francis Xavier's held their monthly meeting on the 5th of August, and had the consolation of adding ten Brothers and six Sisters to their number.

S. Joseph's Congregation of Tertiaries also increases in numbers, and bids fair to be a very efficient and edifying family. As the Indulgence of the Portiuncula has been granted to their Church, the Feast was celebrated with great solemnity, and crowds flocked thither to participate in the spiritual blessings of the day.

OWING to the late arrival of several reports for the Chronicle, they are unavoidably held over for next month's issue.

Digitized by Google

Franciscan Annals.

SUB TUUM PRÆSIDIUM CONFUGIMUS, SANCTA DEI GENITRIX NOSTRAS DEPRECATIONES NE DESPICIAS IN NECESSITATIBUS NOSTRIS, SED A PERICULIS CUNCTIS LIBERA NOS SEMPER, VIRGO GLORIOSA ET BENEDICTA.

VIRGO IMMACULATA, ORA PRO NOBIS.

VOL. VII.—No. 82. OCTOBER, 1883. PRICE 4d.

S. Francis of Assisi.

FEAST, OCTOBER 4.

THE life and miracles of S. Francis of Assisi, attested by his contemporaries, especially by S. Bonaventure, whom no one would dare to accuse of falsehood, belong to history. We believe them, not because the Church has ever made them an article of faith, but because they are supported by disinterested and competent evidence. As ages advance the dear memory of S. Francis is continually revived, and wonder after wonder recalled for our faith and admiration. An ideal divine ray shines upon the story of his life, and brings before us all those who shared his penance and his work. We see the face, wan and emaciated, but full of grace and power, of the Penitent of Assisi; round him stand his disciples in all their varied characters. Here is Brother Leo, his favourite companion, called by him the Little Lamb of God; here Bernard, the Theologian, whose intellect rose high as the flight of an eagle; here Anthony of Padua, with crowds hanging on his words, and, when men refused to hear, descending to the sea shore and preaching to the fishes; and here the gentle face of S. Clare, softening, as we may say, the austerity of these monastic pictures.

Digitized by Google

The Franciscan legends are graceful, but beneath their flowers a lesson full of force, intended for Freethinkers, is always concealed. These legends may be ridiculed as childish, and it may be disdainfully said of them that they but serve, at the most, to popularise the virtues of the cloister; but read the story of S. Louis and Brother Giles, who, meeting at Perouse, after painful pilgrimages, held each other in a long embrace, and then separated without a word being said by either, and you will recognise the type of that Christian brotherhood which sees no barrier between the soul of a monarch and that of a mendicant. Do not smile because S. Francis, when he received S. Clare at the Convent of S. Mary of the Angels, placed her at his side, and broke bread with her in the presence of his disciples, for this act was one of the first marks of public respect for women in a country in which the severity of the Roman laws had long weighed heavily upon them. Neither laugh because S. Francis, speaking with Brother Leo, and asking in what true happiness consists, declared that it was not to be found in knowledge, preaching, or in miracles, but only in the forgiveness of injuries, for you touch the wound of the Italian nation, so inspired, so eloquent, so full of understanding of all, except how to pardon. You ridicule the story of the peace made by S. Francis between the town of Gubbio and the wolf of the neighbouring mountain, because you do not see the lesson of charity given to the just in favour of poor sinners. You do not see that the wolf, a thief and a homicide, but yet docile, which laid his paw in the hand of the Saint, and was faithful to his pledge never again to do evil, represents the people of the middle ages, so terrible in their passions, but of whom the Church did not despair, but held their murderous hands in her divine clasp until she inspired them with that horror of bloodshed which is undoubtedly the finest trait of modern principles.

S. Francis preached to all creatures; everywhere he subdued the ferocity of beasts, and the hard hearts of men. Men are instructed by preaching, but prose, however eloquent it may be, is, after all, but the language of reason. Now reason is not the highest power of man; his sovereign influence is his heart. Reason is satisfied with an exact and luminous form; love is not so easily contented.

Digitized by Google

Its nature is restless; nothing satisfies it, and it gives all. To the words of reason it adds its own language, poetry, and song. The Church, the Eternal Spouse of Christ, in addressing Him, sings; she even gives to poetry and music the first place in her worship, for she has established it in the sanctuary, while eloquence remains in the pulpit nearer the door and the people.

S. Francis of Assisi felt the weakness of ordinary words to express all that moved his soul, and in the thirteenth century created Italian poetry; he sang of God and nature; of God, his father and friend; of nature, in which he saw the Divine plan which sustains, enlightens, and sanctifies it, and which has ever-living charms for all holy souls. Francis passed his life in prayer, travel, song, and mendicancy; he ate the bread of charity like Homer, Dante, Tasso, Camoens, and all the illustrious poor to whom God, desiring to keep them to His service in visiting the people to console, and often to instruct, them, has given neither home nor rest in this world. And the world has recognised the mission of S. Francis of Assisi, and seeing this man surrounded by so brilliant a prestige, has hailed him as one conformable in all things to Christ Himself. Hear the testimony of the ages of faith to this great servant of God, and to the heroic commencement of the Seraphic Order. "Francis, by the plenitude of spiritual gifts, has brightened the light of the Gospel, dissipated error, enlightened the sages of the world, and filled the earth with heavenly good.*

"Francis and Dominic are the two olive-trees, and the two lights which are in the presence of the Lord; in them is found the unction of charity and devotion; they enlighten the world by their teaching; they are the two cherubim full of wisdom which stand before the Mercy-seat; the two seraphim burning with love, who cry one to the other: '*Holy, holy, holy is the Lord God of armies,*' and, by their preaching and example, fill the whole world with His glory.†

"The Friars Minor, who are, in fact, by the contempt of the world, their poverty and their garb, the least and most humble of

* Luc. Tudel. adversus Albigens. lib. ii. cap. ii.

† S. Antonin. 'Chronic.' part iii. tit. xxiii. cap. i.

Digitized by Google

all the religious of the age, strive to bring back the poverty and humility of the Primitive Church. They search with so much ardour the source of the Gospel, that they not only fulfil its precepts, but follow its counsels, and copy to perfection the life of the Apostles. They renounce their goods, so that they literally possess nothing; there is neither house, nor church, nor land, nor flocks, nor any other thing, not even a place wherein to lay their heads, that they can call their own. Stripped of all, they follow Jesus Christ, renouncing themselves, bearing their cross, watching strictly their own conduct, and continually advancing in the way of perfection. They are sent to preach two together, and, in travelling, carry neither wallet, nor money, nor bread, nor shoes. If they are invited to eat, they eat what is given them; if anything is given as alms, they keep nothing of it for the morrow. Their preaching, and still more their example, inspires contempt of the world; the rich leave their houses, their lands, and their goods, for the habit of a Friar Minor, that is, for a poor tunic girded by a cord. They have so multiplied in a short time, that there is scarcely a province in Christendom without Friars, who represent to the world, as in a clear mirror, how contemptible its vanities are. They do not refuse admission to their Order to anyone, but receive them easily, for they trust to Divine Providence for their subsistence. The Lord gives his servants a hundredfold in this world so visibly, that those from whom they accept hospitality or alms esteem themselves happy. Even the Saracens admire their humility and perfection, receive them with joy, and provide them with necessaries when they go amongst them, intrepidly preaching the Gospel.*

"There are many men who, touched with remorse, renounce the vanities of the age, and imitate Francis in an ardent desire to acquire the perfection taught by Christ; and the Order, daily increased by these additions, extends to the uttermost parts of the world. Poverty, upon which they rely as their sole dependence, places them in a condition to obey promptly, to undertake all kinds of journeys, and to endure fatigue. As they possess nothing in the world, there are no worldly things to which they are attached, and

* Jacob de Vitry, 'Hist. Occidentale,' cap. xxxii.

Digitized by Google

which they fear to lose. In safety everywhere, free from fear and care, they live in great interior peace. It is true they often suffer contempt and outrage, but the love of Jesus Christ and His Gospel have rendered them so patient that they are better pleased in the places where they are maltreated than in those where the light of their virtues makes them beloved and honoured." *

This picture might be easily enlarged by the brilliant characteristic traits related by various historians of the period, but it is better to give a summary of all opinions by quoting the admirable words of Guittane d'Arezzo:

"O Francis! the world was in darkness, and thou hast brought it back to light; it was leprous, and thou hast purified it; it was dead, and thou hast revived it; it had fallen into the depths of the abyss, and thou hast raised it to heaven, O Francis!"

Conferences on the Rule of the Third Order.

CHAPTER VIII.

VII. ON THE REVERENCE WHEREWITH WE SHOULD BE PRESENT AT HOLY MASS.

THE last few Conferences have dealt at length with the all important duty of prayer, and have shown that it is at once a most sublime, necessary, and efficacious practice, if only we pray as we ought, that is, with devout attention, confidence, and perseverance. Pass we to the details of this subject-matter. As is well known, prayer is divided into vocal and mental prayer, into public and private prayer. We will make a beginning with public prayer, of which by far the most excellent is the celebration of, or attendance at, Holy Mass. We insist for the present on the reverence such attendance requires.

* S. Bonaventure, cap. iv.

Digitized by Google

Every religion worthy of the name has considered sacrifice as the most solemn and central act of public worship. The victims were mostly chosen from among the domestic animals, at times; even human victims were immolated to the Deity, as was the custom among the tribes of ancient Gaul, now France. Tertullian, the apostate priest of Carthage, and S. John Chrysostome, speak as eye-witnesses of the reverence wherewith the idolaters of their day entered their temples, and performed the sacrifices. At the sacrifices to Hecate, or Diana, in the island of Crete, the assistants stood by with feet unshod, a mark of respect equivalent to our uncovering our heads; the like custom is said to have prevailed in the Egyptian temples. Hence the saying attributed to the philosopher Pythagoras, to whom we owe the Multiplication Table: "Worship, and offer sacrifice with bare feet." S. Ambrose of Milan relates that a page of Alexander the Great, attending on this prince at a sacrifice, suffered his hand to be burned rather than throw down the torch he was holding, as he deemed it an act of irreverence. Seneca, who lived in the days of the Apostles, describes as follows the demeanour of the pagans at the sacrifices: "We enter the temple, when about to attend at a sacrifice, with a serious mien, with eyes downcast, drawing our cloaks around us, in a word, with every outward token of modest respect."

Now, it must be borne in mind, that these sacrifices were offered to devils, an assertion for which the Spirit of Truth is our warrant, "All the gods of the nations are demons" (Psalm lcv. 5); the practical conclusion is obvious, What should be our reverence at the sacrifice of the only true and living God, of God the Trinity? This, too, is the key to the seemingly minute observances enjoined on the Levitical priesthood in the Law of Moses, and of the preparation expected even of the people who were about to assist at the sacrifices of the Tabernacle or Temple. "Tremble at my sanctuary, I am Jehovah" (Levit. xxvi. 2). As the holy Council of Trent teaches, these sacrifices, though ordained by God and offered to Him alone, were but a foreshadowing of a sacrifice to come, which alone was worthy of God's acceptance, of the sacrifice on Golgotha, commemorated and continued in the Church, until

Digitized by Google

the second coming of her Lord. (Counc. of Trent, Session xxii. chap 2.) But if the mere shadow required such reverence, what ought we to say of the reality, the substance?

And what a reality! A stranger utterly uninstructed in the mysteries of Faith, if he entered one of our churches during the celebration of the Divine Liturgy, seeing but a little bread and wine and water, would assuredly not be impressed with the magnificence of the Christian sacrifice, nor would the contrast it presents with the far more valuable offerings he had been accustomed to in his own form of worship be in its favour; but, enlightened by the wondrous light of the revelation of God in the Person of Jesus Christ, we know somewhat of the awful reality lurking beneath these lowly appearances; certain are we that God cannot lie, and we rest upon His holy word of truth, assuring us that under the appearances of bread and wine we have in our midst the Lamb that was slain from the foundation of the world. In the dim twilight of Faith, we behold and adore the Only-begotten of the Father, the Word made flesh in the midst of ages, the King of kings, the Lord of lords, "the Catholic Priest of God the Father," as Tertullian styles Him, who for us men, and for our salvation, poured forth His life-blood on Calvary, and in an unbloody manner, perpetuates this one sacrifice on our altars, by the ministry of the Priests of the New and Everlasting Testament. There is, then, nothing earthly in this sacrifice; we no longer butcher sheep, and bulls, and goats, as under the elder covenant; our victim is even the Victim of Golgotha, who is at the same time our High Priest standing in our midst, and presenting in our name to God the Father His life-long obedience culminating in the ignominy and death of the Cross. "In this Divine Sacrifice, which is celebrated in the Mass, the self-same Christ is present, and is offered without blood-shedding, who in a bloody manner offered Himself once for all on the altar of the Cross." (Counc. of Trent, Session xxii. chap. 2.) A further difference lies herein, that as S. Thomas of Aquino sings in one of his hymns to this adorable mystery: "On the Cross His Godhead alone was hid, but here the Manhood He took up into God is also concealed," yet is He there

Digitized by Google

veiled to every sense, save the hearing that takes in the "Word of Faith," the same Victim, the same Priest offering It, the self-same God, to whom it is offered, and for the very same reason or motives; "Jesus Christ the self-same, yesterday, and to-day, and for evermore." (Heb. xiii. 8.)

We have here the substance and reality to which all the ancient sacrifices pointed. As is obvious, there can be no comparison between them, unless we could compare the finite with the Infinite, God with the creature. We may now understand why it is the holy Fathers, in their amazement at these sublime truths, called the sacrifice of our altars, the tremendous, the divine, the deific, the most holy mysteries, wherein is in-gathered all the power of God, the act of God's infinite wisdom, of His boundless love; the most high, sublime, unsearchable mysteries, with other terms most proper to show how the grandeur of this sacrifice transcends all human thought and speech. "There is no other action in which Christian men can take part so holy as these awful mysteries." (Counc. of Trent, Sess. xxii.) And in truth, it is a mystery of mysteries containing within itself, or implying all the others, such as the mystery of three Persons in the one Divine Nature, the Incarnation, Death, and Glorification of God the Son, a mystery which compendiously sets forth the power, wisdom, goodness, justice, and awful holiness of God. In it we have the Almighty Ruler of the Universe, the sun of all minds, the fountain of truth and grace, the only giver of wisdom, the sovereign delight of all intelligent and reasonable creatures. Suffice it to say that the God-man is there, veiled indeed, hidden from mortal gaze, but offering Himself, His Passion and Death, for the sins of the world. What can be imagined greater, higher, more magnificent, solemn, and divine than this? "Through Him, and in Him, are all things." Such is, as far as the feeble stammerings of human speech can describe it, the Divine reality foreshadowed in the sacrifices of the Old Testament. Once more, if God required such awe and reverence of all who took any part in these sacrifices, what will He not require at the sacrifice of the Mass? What faith, what awe, what reverence should not be ours when privileged to be present at it? S. Gregory the Great says that when Holy Mass is

Digitized by Google

celebrated, at the words of the Priest, the heavens open, and the angelic hierarchies descend to blend their homage with ours, in order that things divine and human, heaven and earth, the unseen and visible creation, may all join in one harmonious choir around our altars. (Dialogues, v. chap. 56.) O heavenly spirits, ever basking in the splendours of the Word, ever discovering fresh depths in the unfathomable self-abasement of His loving pity for the sons of men, as shown in this offering He makes of Himself in the tremendous mysteries to God His Father, what must be your amazement at beholding our indifference, coldness, and irreverence while standing before the glory of our altars? Ofttimes our bodies indeed are there, while the mind and heart are wholly taken up with worldly trifles. You descend from above to escort Jesus Christ to the altar; we forsake Him, to let our thoughts wander amid the wretched vanities of this passing world! You apply all the powers of your godlike understandings to the contemplation of the mysteries of loving kindness, wisdom, and love wrought by the Word made flesh in this most wondrous sacrifice; we stand by with brutish carelessness, and reserve the activity of our minds for the base and grovelling interests of time, if even we forbear to outrage the Divine Victim immolated for our salvation by thoughts and desires which would call up a blush in the very brute were it capable of shame. Obtain for us, then, O ye who come from on high, to blend our worship here below with the eternal liturgy of the City of God, the Jerusalem that is above; obtain for us a more lively faith, a deeper esteem and reverence for the workings of God's love within and about us, but especially for the Sacrament and sacrifice of our altars. The measure of this awe and reverence will also be the measure of the advantages we shall derive therefrom for our souls; but if we continue to treat It with coldness, irreverence, or even worse, the sacrifice perpetuated on our altars for our salvation will be for us an occasion of a doom incomparably more grievous than that which, under the Law of Moses, avenged the outraged sanctity of the Jewish sacrifices. The mysteries of Christ are mysteries of a love passing hope and thought. Woe to those who by irreverence and outrage turn this love into hate, the meekness of the Lamb of God into wrath.

Digitized by Google

Flowers of S. Francis.

CHAPTER XVII.

HOW A LITTLE CHILD WHO HAD ENTERED THE ORDER SAW S. FRANCIS IN PRAYER ONE NIGHT, AND SAW THE SAVIOUR, THE VIRGIN MARY, AND MANY OTHER SAINTS TALK WITH HIM.

A PURE and innocent child was received into the Order during the lifetime of S. Francis, and the convent in which he lived was so small that the monks were obliged to sleep on camp-beds. S. Francis came one day to that convent. In the evening, after Compline, he went to bed, so as to rise up early to pray, as was his custom, when all the other monks were asleep. The little child made up his mind carefully to watch S. Francis, so as to know something of his ways, and find out more especially what he did in the night when he got up; and in order that he might not be overtaken by sleep, he lay down by S. Francis, and tied the end of the cord he wore round his waist to the one which the Saint wore, so that he was sure of being awoke when the latter got up in the night; he did it so gently, that S. Francis was not aware of his contrivance. When all the other monks were fast asleep, S. Francis rose from his bed, and finding what the child had done, he carefully untied the knot so as not to awake him, and went alone into the wood which was near the convent. Entering into a little cell which was there, he began to pray. Shortly after the child awoke, and found S. Francis gone, and that he had untied his cord; he got up quickly and went to seek him. Finding the door open which led to the wood, he thought S. Francis had gone that way; and entering into the wood, and hurrying on to the little cell, he heard the noise of many voices. Approaching near to hear and see whence they came, he saw a great and wonderful light all round the Saint, and in the light was Jesus Christ, the Virgin Mary, S. John the Baptist, and S. John the Evangelist, with a great multitude of angels, who were all talking with S. Francis. The child, on

Digitized by Google

seeing this, fell to the ground as if he had been dead. When the miracle of the holy vision was ended, S. Francis rose to return to the convent, and stumbling on the way against the child, who appeared to be dead, with great compassion he took him up in his arms and carried him in his bosom, as the good shepherd carries his lambs. Having learnt from him how he had seen the vision, he ordered him to tell no man as long as he, S. Francis, lived. The little child grew up in the grace of God, and had a great devotion to S. Francis. He became one of the most distinguished men of the Order. After the death of S. Francis, he related the vision to the other monks.

CHAPTER XVIII.

OF THE WONDERFUL CHAPTER HELD BY S. FRANCIS AT SANTA MARIA DEGLI ANGIOLI, AT WHICH MORE THAN 5000 MONKS WERE PRESENT.

THE faithful servant of Christ, S. Francis, once held a General Chapter at Santa Maria degli Angioli, at which Chapter more than 5000 monks were present. Amongst them was S. Dominic, the head and founder of the Order of Preaching Friars, who happened to be on his way from Bologna to Rome. Having heard of the Chapter which S. Francis had called together in the plain of Santa Maria degli Angioli, he went there with seven friars of his Order. A Cardinal, much devoted to S. Francis, and to whom the Saint had foretold he would one day be Pope, came expressly from Perugia to Assisi. Every day he went to visit S. Francis and his monks. Sometimes he sang Mass and preached to them; and each time the said Cardinal visited the holy college he experienced much pleasure and much devotion. Seeing the monks all seated in the plain round Santa Maria degli Angioli, in groups here of forty, there of a hundred, and elsewhere of eighty, all occupied in conversing about God, or in prayer, or in works of charity; seeing them all so silent and so grave, and wondering how such a multitude could be so orderly, he was moved to tears, and exclaimed, with great devotion, "Truly this is the field of God;" this is the army,

Digitized by Google

and these are the knights, of the Lord." Not one vain or useless word was to be heard in all that multitude; each group of monks was engaged either in prayer, or saying their office, in weeping over their sins and those of their benefactors, or in reasoning on the salvation of souls. Many tents made of mats had been pitched in that field, divided in groups, according to the different provinces from whence the monks came; and that Chapter was called the "Chapter of the Mats."

The monks had no other beds but the bare ground, with here and there a little straw; for pillows they had stones or pieces of wood. For all this they were held in much devotion; and so great was the fame of their sanctity, that many came to see and hear them from the Court of the Pope, which was at Perugia, and from other parts of the Valley of Spoleto. Many counts, many barons, many knights and other gentlemen, many Cardinals and Bishops and Abbots, many priests and much people, came to see this great and holy and humble congregation; for the world had never yet witnessed so many holy men assembled together; and mos especially they went to see the saintly Founder and Father of the Order, who had taken from the world so many gifted men, and had formed such a beautiful and devout flock to follow the steps of the true Pastor, Jesus Christ. The Chapter being assembled, S. Francis, the Father of all those holy men, expounded with great fervour of spirit the Word of God, and spoke to them in a loud voice that which the Holy Spirit dictated. The subject he took for his sermon was this: "My children, we have promised great things to God, and God has promised even greater things to us. If we observe what we have promised to Him, we shall certainly receive what He has promised to us. The pleasures of this world pass quickly away, but the punishment which follows them is eternal. The sufferings of this world are trifling, but the glory of the next is without bounds." And, preaching on these words most devoutly, he comforted the monks, encouraging them to holy obedience, to reverence towards the holy Mother Church, to charity among themselves, to pray God for all people, to bear with patience the adversities of life, to be temperate in prosperity, to keep angelic purity

Digitized by Google

and chastity, to be at peace with God, with men, and with their own conscience, to love, to observe, and to practise holy poverty. He then added, "I command you all here present, through holy obedience, to take no thought what you shall eat or what you shall drink, or of aught else that is necessary to the body, but only to meditate, to pray, and to praise God, casting on Him the thought of all the rest, for He has you all in His especial care; and let each of you receive this command with a happy heart and a joyful countenance." And S. Francis having finished his sermon, all the monks began to pray. S. Dominic, who was present, wondered much at this order of S. Francis, considering it as indiscreet, for he could not understand how such a great multitude could exist without taking any thought for the body. But the heavenly Pastor, our Blessed Saviour, wishing to show what care He takes of His lambs, and with what singular love He loves His poor servants, put into the hearts of all the people of Perugia, of Spoleto, of Foligno, of Spello, of Assisi, and of all the neighbouring country, to take meat and drink to that holy congregation; and presently men came from all these places with horses, and asses, and carts laden with bread and wine, with beans and cheese, and other good things of which the poor of Christ had need. Besides all this they brought napkins, and knives, and jugs, and glasses, and all that was needed for such a multitude; and those who could carry most and serve the best greatly rejoiced, and the knights and the barons and other noblemen, who were present, waited on the brothers with great devotion and humility. St. Dominic, seeing this, and knowing of a certainty that it was the Divine Providence of God which had provided for them thus, acknowledged most humbly that he had unjustly accused S. Francis of having given indiscreet orders; and going to him, he humbly knelt before him and confessed his fault, adding, "The Lord truly hath especial care of all these holy servants of poverty. I knew it not till now, and henceforth I promise to observe holy evangelical poverty; and I condemn, in the name of God, all the friars of my Order who shall seek to have possessions of their own." And S. Dominic was greatly edified by the faith of the most holy Francis, by the obedience and poverty of such a large and well-

Digitized by Google

ordered Chapter, and blessed the providence of God, who had given them every grace in such abundance. In that same Chapter it was revealed to S. Francis that many brothers wore on their flesh small hearts and bands of iron, for which reason many were ill and hindered in their prayers; and S. Francis, like a discreet Father, ordered all those who wore such things to take them off and place them before him; and more than five hundred little hearts and bands of iron were placed before him,—some destined to be worn round the arms, and others round the waist,—and all put together formed a large heap, which S. Francis ordered to be left in that field. The Chapter being ended, he encouraged them in all well-doing, and, warning them how to avoid sin in this wicked world, sent them back to their respective homes, with his blessing and that of God, and full of spiritual joy and consolation.

Sayings of the Holy Father S. Francis.

14. Holy Poverty is to be considered the Honour and Inheritance of his Religious.

When invited by others to dinner, the Saint would say: "I do not wish to give up my royal dignity, the inheritance and possessions of myself and my Brethren, which is that we should beg from door to door."

15. Idle Religious are like Flies.

If the holy Father found any Brother idle, wandering about and living on the labours of others, he expelled him from the company of the Brethren, saying: "Go thy way, Brother Fly, since thou desirest to eat of thy Brothers' labours, and to be lazy in the service of God, like a drone, an idle and useless insect which neither works nor toils, but lives on the spoils and earnings of the good bees."

Digitized by Google

Hymn to S. Francis.

HEAR the angels sweetly singing,
As they bear that soul away;
'Tis the soul of Blessed Francis,
Going to eternal day.

See! upon his hands are printed
Wondrous wounds of livid hue;
On his feet behold the traces
Of the nails which pierced them through.

Look! his side is also opened;
See that wound so bright and red!
How he makes us think of Jesus,
Who for us on Calv'ry bled!

On his brow a crown of glory
Shines resplendent as the sun;
Holy Francis! Happy Victor!
Strife is o'er, the palm is won!

Dearest Saint to heaven wending,
Listen to the suppliant prayer,
Which thy loving children tender
Unto thee, their Father dear.

Who on earth is left to guide us
Through life's rough and stormy sea?
Francis, be thou ever with us,
Dearest Saint, we fly to thee!

Oh, from off thy throne so lofty,
Deep within the courts of heav'n,
Cast a glance upon thy children,
Who on earth to thee are giv'n.

Raise thy hands, bestow a blessing
On those kneeling round thy throne;
Pray that we may one day meet thee
In thy bright and happy home.

Digitized by Google

The Third Order of S. Francis.

(Continued from page 243.)

THAT the regeneration of the thirteenth century was mainly brought about by the Tertiary movement is admitted by all who have made the history of that age their particular study. We quote an eminent Protestant authority in support of this assertion :—

"The founder (says Sir James Stephen) of such a confederacy (the Third Order) must have had some of the higher moral instincts of a legislator. It would be difficult even now, with all the aid of history and philosophy, to devise a scheme better adapted to restrain the licentiousness, to soften the manners, and to mitigate all the oppressions of an iron age . . . and it would be mere prejudice or ignorance to deny that it sustained an important office in the general advancement of civilisation and truth."—'Essays in Ecclesiastical Biography, S. Francis of Assisi,' p. 84.

But we have the higher testimony of Leo XIII., bearing witness in the Encyclical to the same fact.

"The associates (writes His Holiness) of the Third Order displayed always as much courage as piety in defence of the Catholic religion . . . . in them also the public welfare found a powerful safeguard . . . . certain it is, that to them and their example it was often due that the rivalries of parties were quenched or softened down; arms were torn from the furious hands that grasped them, the causes of litigation and dispute were suppressed, consolation was brought to the poor and abandoned, and luxury, the ruin of fortunes and instrument of corruption, was subdued."*

At first sight, the thirteenth century and the nineteenth seem to have little in common. Instead of war, privilege and oppression, we have now the supremacy of law, equality and safety. And, on

* It was once a flourishing institution in England. We have before us a Manual of the Third Order, printed in 1643 for English-speaking Tertiaries, and dedicated to the Dowager Countess Rivers, a lady-in-waiting to Queen Henrietta, wife of Charles I., and a Tertiary also. In the dedicatory epistle, the author speaks of the Third Order "beginning anew to take root and life" in the country from which it was well-nigh banished in time of fierce persecution. This is proof sufficient that the Third Order of S. Francis was far from being unknown amongst us in days gone by.

Digitized by Google

the other hand, the influence of faith and of the Holy See has, to a great extent, disappeared from public and private life. Yet it is true that, as the Supreme Pontiff says, "the character of our times seems, in divers ways, to approach the character of those days." In those days sensuality, irresponsible power, brute violence, and impatience of religion, made the world turbulent, and the life of many Christians miserable. In our days, sensuality, indifferentism, money-grasping, irresponsibility, and impatience of religious restraints—is it not true that these are the curses of the times and the causes of misery and trouble which are spreading day by day?

What proved a healing balsam once, will, under the like circumstances, prove so again. The spirit of S. Francis, permeating and acting upon society, is once more the remedy. The sainted curé of Ars, himself a Tertiary, frequently during his lifetime declared it as his conviction that the Third Order was the means chosen by Providence for the regeneration of the world in these days. Pius IX., also a Tertiary, on many occasions during his long pontificate spoke of it as being especially designed by God to counteract the prevailing evils of the times. At a general congress of Catholics held at Paris in April, 1879, the desire of all present was expressed that the Third Order should everywhere be encouraged and supported as being the best safeguard against the moral decay and dissolution of society. A proposition to the same effect was carried with unanimity at a congress of Catholics held at Modena the same year. And thus there seems to have been for some time past a kind of presentiment—a growing conviction—that the Third Order was destined to play a no mean part in the renovation of modern society. This conviction has been considerably strengthened by the extraordinary revival and extension of the Third Order within the last quarter of a century. Many Bishops have joined it, and earnestly recommended their flocks to follow their example. Many priests also have enrolled themselves in it, and established congregations of Tertiaries in their several parishes; and hundreds and thousands of every class have generously embraced the Rule of the Third Order in imitation of their pastors. A French periodical sums up in the following words the general feeling of

Digitized by Google

the Catholic world in favour of the Third Order, as a powerful instrument of social and religious amelioration :—

"Now-a-days the Third Order of S. Francis is much spoken of. Its importance is seriously discussed in Catholic congresses. It is considered by all as one of the chief means which God will make use of to raise up society from the low and wretched state to which it has fallen. Everywhere Catholic papers speak of its progress, record its marvellous diffusion, and are unanimous in their praise of its salutary and regenerating influence." *

His Holiness, by his second Encyclical, has solemnly confirmed the correctness of Catholic anticipations and Catholic opinion in regard to the Third Order. After telling us that all the Franciscan institutions, on account of the thoroughly and pre-eminently Christian spirit of their founder, cannot fail to be of the greatest benefit to this age, to bring much alleviation and relief to the miseries and troubles of the times; he mentions how he has ever had a special interest in the Third Order; he praises the zeal of those who already belong to it; warmly exhorts all others to become members of it, and earnestly calls upon the Bishops of the Church to promote and further its increase by every means in their power, to see that the priests under them "teach what the Third Order is, how easily any one may enter it, with how great privileges tending to salvation it abounds." He then expresses a hope that the people will flock to the Third Order with the same alacrity as formerly they threw themselves into the arms of S. Francis himself. And he foretells, as the result of their doing so, the peace and salvation of the Christian world. Now, "if ever," as Cardinal Newman writes :—

"There was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, and whose words have been facts . . . . such is he in the history of ages, who sits from generation to generation in the chair of the Apostles, as the Vicar of Christ . . . . from the first he has looked through the wide world, of which he has the burden; and according to the need of the day, and the inspirations of his Lord, he has set himself, now to one thing, now to another, but to all in season, and to nothing in vain."†

* 'Semaine du Clergé,' tom. xv. Jan. 1880, p. 473.

† 'Idea of a University,' p. 13.

Digitized by Google

We have no doubt, then, that the Pope has a clear insight into the need of the day; that he has set himself to the right thing in recommending the Third Order; that he has chosen a seasonable and opportune time for calling attention to this remedy; and, moreover, we feel confident that he has not spoken to the world in vain.

We do not, indeed, think that the Holy Father's appeal to join the Third Order will be answered to the full extent of his desire. That all Christians will become Tertiaries is not to be expected. "All do not obey the Gospel" of Jesus Christ; much less will all listen favourably to a mere exhortation, however earnest and pathetic, of His Vicar. But we believe that the Pope's words when properly explained and their drift made known, will not remain fruitless and barren, but will have a large measure of success; that many of the faithful will hearken to the voice of their Spiritual Father and Guide; that when people are taught what His Holiness desires they should be taught concerning the Third Order, they will hasten to enlist in considerable numbers, "in this Sacred Army of Jesus Christ."

Henry Heath, English Franciscan Martyr.

(Continued from page 248.)

HE was wonderfully devoted to the Blessed Virgin, and had seldom or never failed to obtain of God Almighty what he had particularly recommended to her prayers and intercession. Of this my author* alleges these wonderful instances, when he was guardian of the convent, a pestilential fever had taken root there, and had carried off some of the religious; others were ill, and him-

* From an epistle or prayer found in Father Heath's own handwriting.

Digitized by Google

self not without some suspicion of having contracted the infection; but what added to his affliction, was that the wants of the community were at the same time extraordinarily great, with little prospect of relief from any quarter. Here he applied himself to this Mother of Consolation, and immediately his tears were dried up, and his fears dissipated; his sick brethren recovered, and a plentiful and seasonable supply of necessaries for the support of his convent (reduced at that time almost to the extremities of want) was brought by the citizens. His father had hitherto continued Protestant, proof against all arguments, and now upon the brink of his grave; Father Heath recommends his almost desperate condition to the care of the Virgin Mary; when behold on a sudden the feeble old man, aged fourscore, crosses the sea, and unexpectedly calls for his son in his convent at Douay, there to abjure his errors, and to be taken into the Catholic Church. These, with other great favours, Father Heath had received from the hand of God, by the prayers of the Virgin Mary, and therefore was resolved to try this expedient in the present exigency, and to make a pilgrimage for this purpose to our Lady of Montacute, a place of great devotion in Brabant. He took Ghent in his way, where he applied himself to Father Marchant, the Commissary-General of his Order, but all in vain; so to Montacute he goes, and there makes his supplication to the Blessed Virgin. Now see the fruits of these devotions; he takes his journey back by Ghent, and there again applies himself to Father Marchant, humbly entreating him for leave to go upon the English mission, to labour there in the conversion of his country, and lay down his life in defence of the truth. What rhetoric he employed now with the Commissary (who had before given him a flat denial) the compiler of his life has not acquainted us. But certain it is that he expressed himself to him in a most pathetic manner, and made such a vigorous assault that the good old Father was glad to capitulate, and surrender at last upon terms. We have here Father Marchant's relation in his own words: "This man," says he, "inebriated with the Spirit, some months since came to our presence, desiring,

Digitized by Google

according to his rule, to go to the English that were gone astray from the faith, alleging no other reason than this; that he might shed his blood, that he might be slain with and for the English, his brethren according to the flesh. I was against it; I commended indeed his spirit, though moved with too much fervour. At last I signed his obedientials, upon condition his immediate superior would join his approbation." Now this was the English Commissary, Father Mason, to whom Father Heath had formerly applied, and had been refused. He goes to him therefore now again, and shows him his letter of leave signed by Father Marchant, but is still answered, that he cannot be spared. However, the Commissary promises to take the matter into consideration, and recommend it to God. He did so; and though he had resolved to refuse his consent, yet after all (and he calls God to witness that what he says is the real truth) he felt a secret impulse strongly determining him to join his approbation.

Father Heath having now gained his point, made haste back to his convent, to bid adieu to his brethren, and to set forward upon his journey to England with all convenient speed. His friends were surprised to see what a change the joy of his heart had now made in his very looks by an unusual gaiety and cheerfulness which shone in his countenance. They would have provided him secular apparel, and money for his journey, but this he modestly refused, and set out from Douay penniless and barefoot in his friar's habit. When he came to Dunkirk, he procured a tailor to metamorphose his friar's weed into a coat, waistcoat, and breeches, and to turn his capuche into a kind of sailor's cap, in which he sewed up some writings in defence of the Catholic religion, and thus equipped he goes on board. Here he meets with a German gentleman, who being much taken with the modest and humble deportment of the good man, not only paid for his passage, and provided him necessaries during his voyage, but also kindly offered him money to bear his charges from Dover to London, which Father Heath modestly refused, and so made the best of his way barefoot, begging a bit of bread for God's sake when hunger compelled him to do it.

Digitized by Google

At London he arrives wearied, as well he might, having travelled barefoot forty miles that day, and it being the winter season. It is now time to take up his quarters and give some little rest and refreshment to the body. But how shall this be done, for money he has none, nor acquaintance? However, he ventures to call at the Star Inn, near London Bridge, but the people of the house finding he had no money turned him out of doors at eight o'clock in a cold winter night, and where now to put his head, and what course to take till morning, he knew not. At length, weary with standing in the streets, he resolved to lie down at some citizen's door, where he might meet with some little shelter from the cold air, and accordingly he laid himself down and composed himself to rest, designing in the morning to call upon Father Colman in Newgate.

(To be continued.)

The Bishops on the Third Order.

THE BISHOP OF NORCIA, in his Pastoral, spoke of the Third Order of S. Francis, and explained the spirit of the institution, which consists in observing the Commandments of God and of the Church, in avoiding factions and disputes; in not practising any kind of deception; in not taking up arms except in defence of religion and country; in sobriety of life and modesty of attire; in contempt of luxury; in avoiding the seduction of balls and objectionable exhibitions. He then spoke of the wonderful privileges peculiar to the Third Order, which have been granted to no other. Although, apparently, these privileges may be of small importance, he clearly showed the great benefits which the faithful would derive from them if they were inscribed in the Order. These are his words: "This institution will be the regeneration, moral and religious, of the souls confided to our care; it will be the weapon with which to do battle against the impious and pernicious maxims now being spread amongst us; it will be the means of reviving everywhere, faith, piety, and charity; the use of the

Digitized by Google

Sacraments, veneration to the Holy See, respect to the Pontiff, obedience to the Church, reverence to parents, deference to authority, and regard to the rights of others; and the world will then acknowledge that the spirit of S. Francis is that of the Church —the source of all public good."

The zealous BISHOP OF CASALMONFERRATO was one of the first to communicate to his diocesans the desire expressed by the Supreme Pontiff in the Encyclical *Auspicato concessum*. He rejoices in the solicitude of the Holy Father, and joins with him in recommending his children to enrol themselves in the Third Order of S. Francis. To further this advice he, in his Pastoral Letter, proposes to show that Francis, through the greatness of his virtue, and the especial favours so largely bestowed upon him by God, was the living image of Christ, and that the association of the Third Order, instituted by the Saint, may be rendered conformable to all conditions of persons, and a very influential means of increasing the spirit and the practice of our holy religion. To the base and cowardly who oppose it "as an offence to public opinion, now our sovereign guide," and deride, insult, and persecute every exterior sign of true religion, of piety, and of supernatural feeling, he replies: "Oh, how deeply to be deplored is the moral prostration, the debasement of modern Catholic people! Where are those times when millions of the disciples of Christ, in spite of fire, the axe, and the sword, beneath even the sacrificing hand, intrepidly professed their faith, and gloried in being Christians? Where are the times when the most powerful knights of Europe, the young, the noble and the brave, taking the sign of the Cross, rushed with indescribable eagerness to battle with the infidel?" He continues thus to show how human respect has taken deep hold upon souls, many caring neither for God nor for His Gospel, only because they will not incur the contempt of the world. The Bishop then counsels his diocesans to inscribe themselves in the Third Order, according to the wish of the Holy Father, as a remedy for the many evils now existing in society.

Digitized by Google

INDULGENCES LATELY GRANTED FOR THE FEAST OF S. FRANCIS, ETC.

Apostolic Brief.

BY WHICH INDULGENCES ARE GRANTED FOR THE FEAST AND OCTAVE OF OUR HOLY FATHER S. FRANCIS, AND DURING THE NOVENA OR PIOUS EXERCISES PERFORMED DURING THE MONTH OF OCTOBER.

LEO XIII. P.P.

ANIMATED with the desire to increase the religious aspirations of the Faithful, and with the view to the salvation of souls by means of the treasures of the Church, we graciously grant in the Lord to each and every one of the Faithful of both sexes, who are truly contrite, having duly confessed their sins, and having received the Holy Sacrament, and who shall visit in each year some church or public oratory, on the day of the Feast of S. Francis (or on one of the seven days immediately following, at the choice of the individual) and there shall pray to God for concord amongst Christian Princes, for the extirpation of heresies, for the conversion of sinners, for the exaltation of Holy Mother Church; on the day in which they shall comply as above: a Plenary Indulgence and remission of all their sins. Moreover to the Faithful aforesaid, who shall be truly from their hearts contrite, we grant three hundred days Indulgence, according to the usual form of the Church, each time they shall assist either at the Novena or at the pious exercises which may be performed during the month in honour of S. Francis.

Digitized by Google

The said each and every Indulgence, remission of sins and of punishments we will and grant may by way of suffrage be applied to the souls of the departed in the grace of God. Anything aforesaid to the contrary notwithstanding, the same shall continue in effect for the period of ten years. We will, moreover, that translations of these our presents or copies of the same duly stamped and signed by a public notary and sealed by the Ecclesiastical authority, shall have the same effect as though they had been the Original.

Given at Rome at S. Peter's, under the Seal of the Fisherman, the eleventh day of June, one thousand eight hundred and eighty-three, in the sixth year of our Pontificate.

T. CARD. MERTEL.

Decisions of Roman Congregations.

Ven. Brother Jesualdi, O.S.F.

THE cause of this venerable servant of God, which was brought before the Sacred Congregation of Rites for the first time in June, 1881, by the Very Rev. Father Amadeus, O.S.F., Postulator-General of these causes for Saints of the Capuchin Order, and which, by special permission of the Holy Father, had been allowed to be discussed by the Cardinals without the intervention of con-

Digitized by Google

sultors, was declared by their Eminences on the 8th of May to be valid, so far at least as concerned the process before the Episcopal Court of Reggio; and the fame of the Saint's sanctity, as well as that of his heroic virtues and miracles, for which he had been remarkable in lifetime, and still more famous after death, were adjudged by the same Sacred Congregation to be proven.—*(S. C. R., Maii, 1883.)*

Ven. Brother James of Cadiz, O.S.F.

ON the 23rd of March the *Sacred Congregation of Rites* held a third Session in presence of the Sovereign Pontiff, to examine the heroic virtues of this holy Capuchin Monk.—*(S. C. R., 23 Martii, 1883.)*

Indulgenced Prayer to S. Joseph.

AN Indulgence of 300 days, to be gained once in the day, has been granted to the faithful, of both sexes, who with contrite hearts shall make use of the following invocation:

Fac nos innocuam, Joseph, decurrere vitam, sitque Tuo semper tuta Patrocinio.

(Translation.)

Obtain for us, O Joseph, the grace to lead a blameless life, and may it be ever secure under thy protection.—*(S. C. Ind., 18 Martii, 1882.)*

Ven. Clare Isabella Gherzi.

THE *Sacred Congregation of Rites*, in three Sessions held Nov. 28, and technically called the "Ante-Preparatory," the "Preparatory," and the "General" Sessions, heard the objections brought against the virtues of this servant of God by the Promoter of the Faith, and the replies of the Advocate; and, after mature consideration, gave their unanimous vote that her virtues had been heroic. She was Abbess of the Convent of Poor Clares at Gubbio.

Digitized by Google

Canonization of the Blessed Salvator of Horta, O.S.F.

By a decree of the *Sacred Congregation of Rites*, September 11, 1882, His Holiness granted permission for the Cardinals to receive consideration of the cause of the Venerable Servant of God, Salvator of Horta, in the diocese of Cagliari, a professed Lay Brother of the Order of S. Francis. The petition of the Very Rev. F. Bernardine, Postulator-General for causes of Beatification and Canonisation in the Order of Minors of the strict observance of S. Francis, asked that the cause of the Blessed Salvator might be resumed in the state and at the point it now stands. Their Eminences the Cardinals of the Sacred Congregation of Rites (December 9, 1882), after careful investigation, and after hearing the objections of the Rev. Augustus Caprera, Promoter of the Faith, gave a favourable decision, which, a few days afterwards, was confirmed by the Sovereign Pontiff. *Resumatur causa in statu et terminis.—(S. C. R., 14 Decembris, 1882.)*

Indulgenced Prayer for Students before Study.

By a decree of the Sacred Congregation of Indulgences, dated November 18th, 1882, the Sovereign Pontiff granted an Indulgence of 300 days—*semel in die lucrandam*—to all students, *(omnibus pueris et juvenibus litteris operam daturis)* who should recite before study *corde saltem contrito et devote*, the following prayer:—

(Translation.)

Dearest Mother, invoking the mystery of thy Immaculate Conception, I desire to place under thy patronage my studies and all my literary labours. I declare that I undertake them solely that I may better propagate the divine honour and devotion to thee. Therefore, most loving Mother, seat of wisdom, look favourably, I beseech thee, upon my works; and, as is but just, I promise willingly and dutifully to refer to thy intercession with God whatever good I may derive therefrom.—*S. C. Ind., 18 Nov. 1882.)*

Digitized by Google

Gleanings.

AN ANGEL OF COMFORT.—Within two or three hours after the fall of Casamicciola, a delicate-looking priest was to be seen wandering, bare-headed with a lighted taper, among the ghastly wreckage, stumbling, tripping, falling, rising again and proceeding undaunted on his way; helping all, comforting all, absolving the dying, relieving the injured; it was F. Dionysius, the Jesuit. All that night, and all the following Sunday, he pursued indefatigably his charitable work, showing himself a very angel of comfort to that miserable multitude. When, towards 4 P.M., the garrison commandant arrived with the first detachment of soldiers, the first man he met was F. Dionysius, who led him to the ruins and helped in the work of rescue. Later on, as it was Sunday, he erected an altar among the *débris* out in the street, and celebrated Mass for the comfort of the unfortunate survivors, who begged for this consolation. F. Dionysius himself had lost a brother the previous night, and was himself almost the only priest left, nearly all having been buried under the fallen masonry.

ADMONISH IN SECRET.—When thou chidest a friend do it secretly, in season and in love—not in the ear of an assembly; for many times the presence of a multitude is the cause of a man making an unjust defence rather than fall in a just shame. A man had better be convinced in private than be made guilty by proclamation. Open rebukes are for magistrates and courts of justice; private ones for friends, where all the witnesses of the offender's blushes are blind, deaf, and dumb. When we tell a friend of a fault in secret, it shows we wish he would amend before the world comes to find it out.

The test of the spiritual man is his conformity to the mind of the Church. *Sentire cum Ecclesia* in dogma, discipline, traditions, devotions, customs, sympathies, is the countersign that the work in our hearts is not from the diabolical spirit, nor from the human, but from the Divine.—*Cardinal Manning*

Digitized by Google

Franciscan Chronicle.

LIVERPOOL.—The Holy Father having been pleased to grant the Indulgence of the Portiuncula to the Church of S. Joseph, Grosvenor Street, in which the Third Order has been canonically established, the Catholics of Liverpool were able this year, for the first time, to enjoy the wonderful privilege of "The Great Pardon" without going beyond the borders of the diocese. Previously to this, many who desired to gain the Indulgence were prevented from doing so, owing to the great distance that separated them from a privileged Church. How the Holy Father's favour was appreciated was best shown by the crowds of all classes that filled the Church from the opening to the close of the Indulgence. The devout throng, passing and repassing through the public thoroughfares in the neighbourhood of the Church, each one praying aloud, rosary in hand, presented a scene seldom to be witnessed outside Catholic Italy. At the special services held during the Feast, the spacious Church was packed to its utmost capacity, whilst hundreds remained outside unable to gain admission. In preparation, a short retreat given by the Passionist Fathers, Fr. Peter and Paul and Fr. John, began on the preceding Sunday. Large numbers availed themselves of the extra opportunities afforded them of approaching the Sacraments. Fully 2000 persons received Holy Communion on Wednesday and Thursday mornings. The Indulgence was opened with solemn Benediction at 2.30 on Wednesday afternoon; Benediction was again at 7.30 in the evening. On Thursday morning Holy Mass was celebrated at 5, 6, 7, 8, 9, and 11 o'clock. By 4.30 a crowd of working men were awaiting the opening of the Church doors, and by a quarter before five the Church was well filled. The High Mass at 11 was sung by the Rev. Fr. Bridges, assisted by the Rev. Frs. Allan and Smyth; the Rev. Fr. Green was Master of Ceremonies. Assisting in the sanctuary were the Very Rev. Canon Wallwork, the Rev. Frs. John (Passionist), Gardner, Kennedy, Boylan, Browne, Ryan, &c. The Rev. Fr. J. Nugent preached on "The Catholic Doctrine of Indulgences." At the

Digitized by Google

evening service the Rev. Fr. Jas. Nugent preached on "The Spirit of the Third Order," exhorting all to a faithful imitation of the virtues of S. Francis. After the sermon the Rev. Fr. Bridges, Director, gave the General Absolution, and imparted the Papal Benediction to the Members of the Third Order. Solemn Benediction of the Most Holy Sacrament brought to a close a day of countless blessings to thousands of Catholics in Liverpool, to many a day, in very truth, of "Great Pardon."

On the afternoon of the Feast the Very Rev. Canon Wallwork was professed. During the day several postulants were received. Since the Feast there have been a large number of receptions, and the Rev. Fr. Director has had many applications for receptions at an early date.

THIRD ORDER IN PECKHAM.—Though death has taken away several members belonging to the body of Tertiaries of this mission during the last few months, still does the congregation remain efficient, and increases by the number of recent receptions.

THIRD ORDER IN LEEDS.—At the last monthly meeting, presided over by the Father Director, several members were professed, and four received into the Third Order.

THIRD ORDER IN LIVERPOOL.—Very cheering accounts reach us from the Father Director of the congregation held at S. Francis Xavier's, of the practical piety of the members—and of the continued increase in numbers.

THIRD ORDER IN NECHELLS GREEN.—This Congregation of Tertiaries, established six years ago, is in a very flourishing condition. The Father Director speaks highly of the members, and lately has thought well to invite a Capuchin Father, from time to time, to encourage the members by a visit and a suitable exhortation.

THIRD ORDER IN BLACKBURN.—The usual monthly meeting of the Tertiaries of S. Alban's took place on the 2nd of September, and was attended by 150 members. The Father Director delivered an appropriate discourse, and afterwards received three Sisters and one Brother with all rites and ceremonies.

Digitized by Google

THIRD ORDER IN CHESTER.—The attendance at meetings and the steady growth of the Tertiaries, attached to S. Francis's, is very marked.

PORTIUNCULA AT S. LOUIS, AMERICA.—Wednesday and Thursday, the 1st and 2nd of August, the cathedral in this city presented a most edifying sight. The sacred edifice, during the two days, was crowded at all hours with men, women, and children, all anxious to gain the great Indulgence of the Portiuncula. Public exercises were held in the cathedral during the two days as follows:—Wednesday at 7 P.M., a beautiful sermon was preached in French by Rev. Father Pompalier, S.M.; after which Benediction of the Blessed Sacrament was given; Thursday morning, at 9.30 o'clock, solemn High Mass was celebrated by Rev. Father Ravoire; Thursday evening, at seven o'clock, an interesting and instructive sermon, in English, was preached by Rev. D. McKiniry, S.J. The sermon was followed by Benediction of the Blessed Sacrament. All the exercises were largely attended. It must have been consoling to the devoted clergy of the cathedral to see so many of the Faithful avail themselves of the opportunity of enriching themselves with the spiritual treasures of the Church. Many of the visitors were invested with the Cord of S. Francis by Rev. Father Mignot.

THIRD ORDER IN DUBLIN.—The very large families of Tertiaries in this city are increasing much in numbers, and the several Directors are very zealous in instructing the members in the Rule; lately they have gone through a spiritual Retreat with much fervour.

S. ANTHONY'S, EAST DULWICH, LONDON.—On Sunday, Aug. 25, by the kind permission of the Lord Bishop of the Diocese, the Right Rev. Symphorien Mouard, O.S.F.C., Bishop of Cidonia and Vicar-Apostolic of the Seychelles, held an ordination in the above Chapel, and gave the Tonsure, and the four Minor Orders to seven members of the Commmunity, viz.: Brothers Seraphin (Honniball), Ambrose (Boddington), Alphonsus (Loughnan), Sebastian (Brennan), Elzear (Hanley), Anselm (Kenealy), Stanislaus (Mitchell), O.S.F.C.

Digitized by Google

Obituary.

Of your charity pray for the following members of the Third Order, lately deceased:

Charlotte Wood, (in religion Sister Clare) of S. Wilfrid's, Ryde, Isle of Wight, who died on the 16th of August, aged 63. R.I.P.

Winifred Duggan, of Peckham (in religion Sister Mary), who died on the 30th of July. R.I.P.

James Freeman, of Peckham (in religion Brother Francis), who died on the 9th of August. R.I.P.

Winifred Brannon, of Blackburn (in religion Sister Clare), who died on the 10th of August. R.I.P.

Most consoling accounts have reached us of the edifying deaths of the above-named children of S. Francis. For as in life they had been exemplary members of the Order and won the respect of their pastors and brethren, so in death were they aided and assisted by those they had so long edified. Each had the consolation of receiving the Rites of Mother Church, and the last blessing; they were comforted in their sickness and dying moments by the ministrations of their Brothers and Sisters; and when dead, were not left by their Brethren until these had assisted at a Requiem for their happy repose and accompanied them to their last resting-place.

We regret to have to announce the death from cholera of the Rev. Father Patrick Duggan, O.S.F., resident at Cairo, who was recently appointed acting military chaplain. R.I.P.

Digitized by Google

Franciscan Annals.

SUB TUUM PRÆSIDIUM CONFUGIMUS, SANCTA DEI GENITRIX NOSTRAS DEPRECATIONES NE DESPICIAS IN NECESSITATIBUS NOSTRIS, SED A PERICULIS CUNCTIS LIBERA NOS SEMPER, VIRGO GLORIOSA ET BENEDICTA.

VIRGO IMMACULATA, ORA PRO NOBIS.

VOL. VII.—No. 83. NOVEMBER, 1883. PRICE 4d.

APPROBATION OF THE LORD BISHOP OF THE DIOCESE.

BROOK HOUSE, CLAPHAM COMMON, S.W.

DEC. 27TH, 1882.

We have much pleasure in recommending to the Faithful of our Diocese, "The Franciscan Annals and Monthly Record of the Third Order," published at East Dulwich under the care of the Rev. CAPUCHIN FATHERS.

✠ ROBERT. C.SS.R.
Bishop of Southwark.

Thoughts for November. .I

FROM an unseen world of suffering, the cries of countless souls are heard re-echoing throughout the Catholic world; from the flames of Purgatory, ascends the plaintive request of many a martyred soul, "Have pity on me, have pity on me, at least you my friends; for the Hand of the Lord has touched me!" And yet, the suffering souls in Purgatory are the chosen heirs of Heaven, the eternal possession of which Kingdom is already secured to them, and their names are now written there amongst its glorious choirs. Almighty God most tenderly loves them, declares them His favoured spouses, enriches them with the precious gifts and ornaments of His grace, and longs to shower down upon them the torrents of His delights, and disclose to them the light of His glory and the fulness of their future reward. But, His justice requires that they should satisfy the

Digitized by Google

debt of temporal punishment due to their former sins, even though the guilt of these has long since been forgiven; and, hence this long delay, these piercing cries, these sweet and plaintive prayers from those who, in their turn, will, one day, help *us* in the hour of need. Our Holy Mother, the Church, murmurs back in charitable response, "Requiem æternam dona eis, Domine; et lux perpetua luceat eis!" and earnestly recommends them to the charitable succour which *we*, as their fellow-members in Christ, are well able to afford them.

All works of mercy draw down God's most abundant graces on those who perform them, and each one will be richly repaid by Him who, at the last day, will adjudge the immortal crowns of His glory to this virtue. Except the leading of others to God by our instructions and prayers, what charity, what mercy can we exercise equal to this of succouring the holy souls in Purgatory? Perhaps the souls of some dear friends may be suffering there on our account, and for sins of which we were the occasion by scandal, or provocation, or otherwise, in which cases motives not only of charity, but also of justice require that we should endeavour to procure them all the relief in our power; but—

O, for charity,
And sweet remembrance sake,
These souls, to God so very nigh,
Into your keeping take!
Speed them by sacrifice and suffrage, where,
They burn to pour for you a more prevailing prayer!

REQUIESCANT IN PACE.

II.

FLOWERING Spring, and Summer's ardent strength, and Autumn,s sober fruits, are now become things of the past, and over their distance-brightened, distance-hallowed periods, the pale concluding Winter has already folded its veil, as though it would have us pour out our tears of unavailing regret over the well-nigh conquered year. Chill and dun falls the heavy step of the brief November day; and to the parting notes of brighter hours, strange winds are echoing even still more grave and solemn "farewells." The green leaves of the forests have already floated,

Digitized by Google

each to its lonely rest, beneath the parent shade; and where they fall, there too must they abide—forgotten and unseen; and, in all the bounteous sky, no drop, for them, of kindly warmth or influence shall ever again be found.

But fallen leaves and faded flowers have no second Spring in store; to live and blossom only *once* is all their portion,—but *once*, then fade for evermore!

Fair young flowers that lately beautified the bosom of earth, and leaves that gaily rustled to the eddying gust, all are in their graves; o'er their lowly beds the cold November rain is falling, and no gentle warmth of sunshine can call from thence the lovely ones again.

Reader,—go out under the descending sun of the declining year, and, whilst you behold the annual desolation of nature, thou shalt learn to descry in it an emblem of mortal hope, and idle longings after worldly fame. Then shall the long-hushed voice of conscience speak to thee of higher motives and firmer decisions, which become those who look beyond the confines of this fleeting world to a life of immortality! Go, learn the important lesson which nature teaches in the hour of its fall; and, from this scene of almost universal desolation, learn the fate to which thou too must come! Certainly our lives have their various seasons, from the spring of infancy to the winter of old age. The morning and evening of the day; the rising and setting of myriad worlds around us,—*all* are perpetual lessons to remind us that we, too, are advancing in the universal movement of all things, and that the hour is fast approaching when the Angel of God shall kneel "*to swear that time shall be now no more!* The winter of our lives will soon arrive, covering with its dismal and heavy shadow all those objects which, during life, glittered before fancy's mirror in the brightness of life and existence, and the measure of our days be ended on earth. The seasons are an image of human life; for like the withered leaves around us falling, we too must fade away and *die*:—But, unlike all mortal things,—Man's portion is to die and rise again.

Digitized by Google

This truth—that sooner or later *we must die*—although most familiar, is made solemn and awful by the terrible uncertainty of the moment when the dread messenger may come to summon us away.

But, for our consolation we must remember that, in these autumnal days of our fast declining lives, there is yet a season of grace and mercy which the beneficence of God still grants us, and in which we may hope to regain much that we have lost in the past, and, thus, merit a far higher destiny in the future. For, life is not so much what men may call it, but rather, what men choose to make it,—whether for good or bad. Therefore, if we have the wisdom to study well the important and momentous lesson which nature teaches us in the decline of the year, we shall better understand the magnificence of the language of Heaven which speaks of those "green pastures and still waters" where there is for the children of men an eternal Spring!

Conferences on the Rule of the Third Order.

CHAPTER VIII.

VII. ON THE SACRIFICE OF THE MASS.

THE indifference, carelessness, and even positive irreverence wherewith so many assist at Mass, if indeed they take the trouble to come to it at all, may be partly traced to the deadly influence of the spirit of the age, an age of unbelief growing ever more rampant, but partly also to want of thought or to a vague notion of what the Mass really and truly means. We all of us need to ponder the brief but pregnant exhortation whereby the Preface to the Sacred Action is introduced, "*Sursum Corda*," "Lift up your hearts," to renew our memory, to deepen our knowledge of what goes on in our presence, when we stand before God's altar; recollection and reverence would then be more easy, come more naturally, nay, as a matter of course would ensue therefrom. Their deeper insight into these Divine Mysteries

Digitized by Google

accounts somewhat for the profound self-abasement, the loving transports of the heavenly spirits as they hover around our altars. What treasures of grace would accrue to our souls from our attendance at Mass, were we to strive to imitate, if but from afar, these God-like intelligences, with whom, to use the words of the Divine Liturgy, we are permitted to pay the tribute of humble thanksgiving and praise? We purpose, therefore, devoting these lines to the setting forth of the precise nature and excellencies of the awful Sacrifice, so as to show the importance of devoutly assisting at it.

The Psalmist has sung, long ages since, that "With the Lord there is mercy, and with Him is plenteous redemption" (Psalm cxxix. 7). The Redemption wrought for mankind by the God-Man on Golgotha is not only complete, but superabundant. Yet not content with this crowning Sacrifice, as He would ever abide in His Church by His Holy and Life-giving Spirit, and in His own Person, by means of the Sacrament of the Altar, so was it His purpose that the Sacrifice of Calvary should be daily, hourly continued, re-presented, that is, presented, offered anew in His Church, until His second coming. "But Christ, being raised from the dead, dies no more; death has no more dominion over Him" (Rom. vi. 9). His offering of Himself can therefore no longer be accompanied by the shedding of the stream of life, it is unbloody, and serves to apply to the individual believer, and to the Church at large, the superabundant satisfaction made for us to God's Justice on the Cross, and to knit more closely the bonds of our fellowship with the Father and with His Son Jesus Christ. We may then apply to the whole brotherhood of the redeemed, the words S. Paul addressed to the Church of Corinth in the opening of his first Epistle (1 Cor. i. 5), "In all things are you enriched by Him," enriched with the fulness of His infinite merits, with all manner of heavenly store, so as to be able to pay to the full all our debts to God.

But what are these debts? They are thus stated in precise order by S. Thomas of Aquino, with whose teaching on this point we are familiarised by the instructions given in our Cate-

Digitized by Google

chisms and manuals of devotion. "Man" says the Angelic Doctor, "is most strictly beholden to God (1) on account of His infinite Majesty; (2) on account of the offences he has committed against Him; (3) for benefits hitherto received; (4) for the benefits he looks for in the future." Hence, adoration, satisfaction, thanksgiving and impetration.

The moral law graven in the conscience of mankind prescribes that honour be proportioned to the excellence of the person honoured, to his station, influence, and the authority vested in him; for honour is but the expression of our sense and acknowledgement of the personal merits of its object. This being so, what is the honour God may claim? He the Infinite, the Immense, containing in the simplicity of His nature in a super-eminent degree, and divested of all their drawbacks and imperfections, all the perfections of His creatures; He who exists by the necessity of His being, the Absolute, the Source from which all things flow, the End and Term to which they all tend, the Fountain of every best and perfect gift, of all excellence, of every honour and dignity. For countless ages, millions of pure Intelligences have been gazing on His perfections in transports of awe, admiration, and love, and even now they are but at the beginning of their blissful contemplation! What, then, is the honour due to God? It must be no less than that which calls it forth, that is, infinite. "Praise ye Him according to His excellent greatness" (Psalm cl. 2), says the Psalmist. But surely this is far beyond the powers of man, the last and lowest in the order of intelligent beings. What can we do, what offer in discharge of this overwhelming, this impossible debt? "What shall I offer to God that is worthy of Him?" exclaims Micheas the Prophet (vi. 6). Shall we fall down before Him, and seek to lose ourselves in the depths of our own nothingness? Shall we lift up our voices in fervent praise, even as the holy youths in the fiery furnace at Babylon? Shall we, with them, call upon angels, stars, the sun the whole host of heaven, the mountains, the seas, every kingdom of nature, whether animate or inanimate, to join us in paying Him our tribute.

Digitized by Google

Flowers of S. Francis.

CHAPTER XIX.

HOW THE VINE OF THE PRIEST OF RIETI, IN WHOSE HOUSE S. FRANCIS ENTERED TO PRAY, WAS TRAMPLED UNDER FOOT BY THE GREAT NUMBERS WHO CAME TO SEE HIM, AND HOW IT PRODUCED A GREATER QUANTITY OF WINE THAN USUAL, AS S. FRANCIS HAD PROMISED; AND HOW THE LORD REVEALED TO THE SAINT THAT HEAVEN WOULD BE HIS PORTION WHEN HE LEFT THIS WORLD.

S. FRANCIS at one time being grievously tormented with a disease in his eyes, the Cardinal Ugolino, the protector of his Order, who loved him dearly, wrote to him to come to Rieti, where there were some excellent oculists. S. Francis, having received the Cardinal's letter, set off first to San Damiano, where Sister Clare, the devout spouse of Christ, was, to give her some spiritual consolation, intending afterwards to go on to the Cardinal. On arriving at San Damiano, the following night, his eyes grew so much worse that he could not see the light, and was obliged to give up going any farther. Sister Clare made him a little cell of reeds, in order that he might repose better; but S. Francis, owing partly to the pain he suffered, and partly to the multitude of rats, which much annoyed him, could not rest either day or night. After suffering for several days this pain and tribulation, he began to think that it was sent to him by God as a punishment for his sins, and he thanked the Lord in his heart and with his lips, crying out with a loud voice, "My God, I am worthy of this, and even worse. My Lord Jesus Christ, the Good Shepherd, Thou hast shown Thy mercy to us poor sinners in the various bodily pains and sufferings it pleaseth Thee to send us; grant to me, Thy little lamb, that no pain, however great, no infirmity, and no anguish, shall ever separate me from Thee." Having made this prayer, a voice came from heaven, which said,

Digitized by Google

"Francis, if all the earth were of gold, if all the seas and all the fountains and all the rivers were of balm, if all mountains, all hills, and all rocks were made of precious stones, and if thou couldest find a treasure as much more precious again as gold is more precious than earth, and balm than water, and gems than mountains and rocks, if that precious treasure were offered to thee in the place of thy infirmity, wouldst thou not rejoice and be content?" S. Francis answered, "Lord, I am unworthy of such a treasure." The voice of God said again, "Rejoice with all thy heart, Francis, for that treasure is life eternal, which I have in keeping for thee, and even now promise to thee; and this thy infirmity and affliction is a pledge of that blessed treasure." And S. Francis was filled with joy at such a glorious promise; then calling his companion, he said to him, "Let us go to the Cardinal." He humbly took leave of Sister Clare, after having comforted her with holy words, and took the road to Rieti. When he approached the town, such a multitude came out to meet him, that he would not go into the city, but went to a church which was about two miles off. The people, hearing where he was gone, went thither to see him; so that the vine which surrounded the church was greatly injured, and all the grapes were gathered; at which the priest, to whom it belonged, was very grieved in his heart, and repented of having received S. Francis in his church. The thought of the priest having been revealed to the Saint, he called him to him and said, "Dear father, tell me, how many measures of wine does this vine produce when the year is a fertile one?" He answered, "Twelve measures." S. Francis added, "I pray thee, father, have patience and put up with my presence here a few days longer, as I find great rest in this church; and, for the love of God and of me His poor servant, let the people gather the grapes off thy vine; and I promise thee, in the Name of my Saviour, Jesus Christ, that it shall produce every year twenty measures of wine." S. Francis remained there for the benefit of the souls of all those who went to see him, for many went away filled with divine love, and gave up the world. The priest had faith in the promise of S. Francis, and left the vineyard open to

Digitized by Google

all those who came to see him. And, O wonder! The vine was entirely ruined, so that there scarcely remained, here and there, a few small bunches of grapes; but the time of the vintage having arrived, the priest gathered the few bunches which were left, and put them into the winepress; and, according to the promise of S. Francis, these few little bunches did not fail to produce twenty measures of excellent wine! This miracle teaches us that, as in consequence of the merits of S. Francis, the vine, though despoiled of its grapes, produced an abundance of wine, so in the same way many Christians, whose sins had made them barren of virtue, through the Saint's preaching and example, often came to abound in the good fruits of repentance.

CHAPTER XX.

OF A BEAUTIFUL VISION WHICH APPEARED TO A YOUNG MAN WHO SO HATED THE HABIT OF S. FRANCIS, THAT HE WAS ON THE POINT OF LEAVING THE ORDER.

A YOUNG man of noble birth and delicate habits, who had entered the Order of S. Francis, was seized, after a few days, through the devil's suggestions, with a violent dislike to the dress of the Friars Minor: he hated the shape of the sleeves; he felt a horror for the cowl, for the length of the dress, and the coarseness of the material; so that it seemed to him as if he carried about him an insupportable weight; and, disliking the Order more and more, he decided to leave it and return to the world. It was the custom of this young man, at whatever hour he passed before the altar, in the convent, where the Blessed Sacrament was reserved, to kneel down with great respect, and, covering his head with his hood and crossing his arms on his breast, to prostrate himself, as he had been taught to do by the master of the novices. It so happened, that the night when he had made up his mind to leave the convent, he passed before the altar, and kneeling down prostrated himself to the ground, and, being rapt in spirit, the Lord sent him a most wonderful vision. He saw before him a great multitude of saints ranged in procession, two by two, clothed in vestments made of the most precious materials: their

Digitized by Google

faces and their hands shone like the sun; they sang, as they walked, to the sound of celestial music. Two of them were more nobly and more richly dressed than the rest, and surrounded by such a blaze of light that none could look on them without being dazzled. At the end of the procession was one so gloriously adorned, that he seemed to be more favoured than the others. Now the young man, seeing such a beautiful procession, was struck with wonder, and endeavoured to guess the meaning of the vision; he dared not ask, and seemed struck dumb with amazement. The procession having passed away, he took courage, and addressing himself to those who were in the rear, he said, "O beloved, I pray you tell me who are those wonderful beings who form this venerable procession." They answered, "Know, my son, that we are all Friars Minor, who are come from the glories of Paradise; and those two who shine forth brighter than the rest are S. Francis and S. Anthony; the last one you saw so specially honoured is a holy monk, lately dead, who having fought with courage against temptation, and having persevered to the end, we lead in triumph to the glories of Paradise. These splendid vestments which adorn us have been given to us by God, in exchange for the coarse tunic we wore with so much patience in religion; and the glorious light which shines upon us has been given in reward for the humility, the holy poverty, the obedience, and chastity we had observed to the end of our lives. Now, my son, do not find the robe of religion too rough to wear; for if, clothed in the sackcloth of S. Francis, and out of love to Christ, thou dost despise the world, dost mortify thy flesh and fight valiantly against the devil, thou too shalt receive these splendid vestments, and shine with this glorious light." On hearing these words the young man came to his senses, and feeling himself much strengthened, he put far from him all temptations to leave the Order, confessed his sin to the guardian and to the brothers, and from that moment dearly loved the coarse vestment of S. Francis and the severity of penance, and he ended his life in the Order, a great example of sanctity.

Digitized by Google

Sayings of the Holy Father S. Francis.

16. The Religious must cultivate Silence.

FINDING a certain Religious had a habit of speaking idle words, the holy Father sharply rebuked him, saying: "Modest silence is the sure guardian of a pure heart, and is not the least among the great virtues; for life and death are in the power of the tongue, not so much on account of the taste as of speech."

17. The Vice of Detraction is pernicious to Religious and abominable to all.

Hearing a certain Religious speaking ill of his brother, S. Francis said to his Vicar: "Arise, arise, inquire diligently, and if thou findest the accused brother innocent, thou shalt inflict on the accuser a punishment striking to all. Great evils will befall the Order unless it is delivered from detractors; the sweet odour of many will be corrupted, unless stinking mouths are closed. I desire thee to take the greatest care that this pestilent evil spread no farther. The brother who despoils another of his reputation shall be despoiled of the habit; nor can he raise his eyes to God until he first restore what he has taken away."

18. The Servant of God, even if he is grieved interiorly for his sins, must show Spiritual Joy exteriorly.

If S. Francis saw any of his companions with a sad or downcast countenance, he reproved him, saying: "If thou art grieving over thy sins, my brother, why dost thou shew thy sorrow exteriorly? Let this sadness be between thee and God, and pray to Him that through His mercy He may spare thee, and restore to thy soul the joy of His salvation, which thou hast lost through thy sins. But before me and others, shew thyself always joyful, for it does not become the servant of God to manifest sadness exteriorly, nor to have a troubled countenance."

Digitized by Google

Maxims of Saint Francis.

IV.

Of that in which the Servant of God may Glorify himself.

"No one should take a vain pride in anything a sinner can do. A sinner can fast, pray, shed tears, mortify his body; the only thing which is impossible to him is to be faithful to his God. Behold that in which we shall find a subject in which to glory; if we render to the Lord the honour which is due to Him; if we serve Him faithfully and attribute to Him all the gifts He has bestowed upon us." (Orac. xxi.)

NO one shunned the occasions of vain-glory more than the humble Francis. In many circumstances of his life he gave striking proofs of the horror with which these temptations inspired him.

One day, on his arrival at a house, a crowd pressed round him to do him honour. "Brother," said he to his companion, "let us hasten from here; we gain nothing by being honoured in this way; but we shall reap great advantage yonder, where we shall be overwhelmed with contempt and injuries." (Apophthegm. l. 4.)

In the town of Terni, the Saint was preaching to the people in presence of the Bishop, who was so astonished at his zeal, and at his knowledge of the divine mysteries, that, when the sermon was finished, he could not avoid shewing his admiration to the assembled faithful.

"Return great thanks to the Lord," said the Prelate, "for by the mouth of this poor man you have been instructed in many

Digitized by Google

things. He has revealed mysteries to you, and put before your eyes the reward of virtue, and the penalty of sin. Take heed to yourselves and to your actions! To-day the Lord has taught you, by this poor man, what you must do and what you must avoid."

The blessed Father, all in confusion, threw himself at the feet of the Bishop, saying: "In truth I tell you, my Lord, I have never yet received such praise as you have now bestowed upon me. Some have called me blessed, because I preach the works of God; attributing to me, and not to God, the honour and the glory. But you, in your wisdom, have understood how to honour me, in giving to God the honour and glory which are His alone. You have separated the pearl from the rubbish. To God, the wisdom and the glory; to me, ignorance and nothingness." (Coll. iv.)

Taught in the school of the Holy Ghost, our Blessed Founder knew that humility is true wisdom, and vain-glory a folly. "We call that glory vain," says the mild Bishop of Geneva, "which is given, either to that which is not in us, or to that which is in us but which is not ours, or to which is in us and which is ours, but which deserves to be glorified.

"Nobility of descent, the favour of the great, popular honour, these are things which are not in us, but either in our predecessors, or in the estimation of others.

"Some become proud and haughty when mounted on a fine horse, or when wearing a plumed hat, or when sumptuously dressed. But who does not see what folly this is? Because if there is any glory, it is for the horse, the bird, or the tailor. What weakness it is to borrow our worth from a horse, a feather, or a ruff!

"Others pride themselves on their fine moustaches, or for their well-kept beard, or curling hair; for their soft hands, or because they know how to dance, play, or sing; but are not those weak who think to increase their value and add to their reputation by things so frivolous and deceitful?

"Others, on account of a little knowledge, desire to be honoured and respected by the world, as if every one should

Digitized by Google

go to their school and take them for their masters; it is for this they are called pedants.

"Others plume themselves in consideration of their beauty, and think that the whole world admires it.

"All this is extremely vain, foolish and presumptuous; and the glory derived from such weak objects is called vain, foolish and frivolous." (S. Francis of Sales, 'Introd. to the Devout Life,' part iii. chap. 4.)

S. Francis warns us against seeking a means of glory, even in good works. In fact, fasting, prayer, tears of devotion, mortifications of the flesh, are not infallible signs that a soul possesses the friendship of God. Man only sees the exterior; the Lord weighs the conscience. Laudable works, brilliant in the sight of man, may proceed from self-love, caprice, personal interest, and so be vitiated at their source.

"Behold," he says, "a means of glory; *if we serve God faithfully!* But who will dare to bear witness to this in himself? Who can say that he fulfils the law to its last iota? Who can affirm, without hesitation, that he performs the duties of his state with perfect exactitude? If any one presumes to speak thus, let him hear the precept of the Master: "When you have done all that is commanded you, say, we are but unprofitable servants; we have done our duty only." (Luke xvii. 10.)

Considering our numberless imperfections and daily faults, there is but one thing left to us. It is to humble ourselves in all our actions, and render thanks to God for all the gifts He has bestowed upon us. For all that we possess, we are indebted to His gratuitous goodness, and He accords us His favours on the express condition, that the glory belongs to Him. The foolish man who claims for himself that which the Lord has lent him, must be considered a thief and an unjust retainer of another's goods. The unjust steward, in the Gospel, made friends for himself at the expense of his master. This perfidy is but a feeble image of that by which the proud and ungrateful man renders himself culpable towards God, when he turns to the advantage of his self-love the goods entrusted to him by the Sovereign Lord.

Digitized by Google

The Home of Veronica.

For years past the Catholics of the Holy Land have been zealously rescuing from the hands of the infidels or from profane uses such of the Stations of the Via Dolorosa as it was possible for them to acquire. A new acquisition has lately been made, which we are happy to record.

Some twenty years ago, the Rev. Father Ratisbonne purchased a portion of the ancient arcade of the *Ecce Homo*, where Pilate delivered up our Lord to the hatred of the Pharisees, enclosing it in an expiatory sanctuary. Then he erected a house of charity on the very stones of the Lithostrotos. Shortly afterwards the Franciscan Fathers secured the Judiciary Column near the VIIth Station of the Way of the Cross, and built there a house of piety. About the same time an Armenian priest obtained the ruins of the ancient Church of the Spasm.

The Rev. Father Nehakade has purchased, in the name of the Patriarch of the United Greeks, whose vicar he is at Jerusalem, the House of S. Veronica (VIth Station of the Way of the Cross). At this place, according to authentic tradition, the holy woman Veronica, disregarding the rough treatment of the Roman soldiers, advanced to meet our Lord as He was going to Calvary laden with His cross. Jesus stopped, and accepting the veil which this pious daughter of Jerusalem offered, He wiped, from His sacred Face, the spittle and blood, and left on it the miraculous impression of His features.

It seems undoubted that the servant of Christ kept the holy relic in her house with the greatest veneration. The first Christians of Jerusalem must have often come to venerate it, and to seek, by touching it, to be cured of their maladies, until the time when Veronica went to Rome to convey it to the Emperor Tiberius who was in a dangerous illness. We may say that the House of S. Veronica was one of the first sanctuaries of the Passion.

Father Nehakade has purchased not only the location, but what remains of the house, and proposes to erect a sanctuary to consecrate the remembrance of the fact that is here recalled.

Digitized by Google

The Cry of the Suffering Souls.

OUT of the sea of encircling fire,
Out of the fetters of torturing flame—
Glowing with ceaseless, insatiate desire,
The cry of their need mounting higher and higher—
Ever they call to us, ever the same:
"Miseremini mei! miseremini mei!"

Lov'd ones are there—aye, the lost ones we tended,
Wiping the death-dews from lips and from brow;
Friends whom we cherished, and foes we befriended,
Foeman and friend in the hot surges blended—
Hark! how their voices appeal to us now:
"Miseremini mei! miseremini mei!"

"At least, you, my dear ones, have pity upon us!"
(The cry of each soul doth its mourners pursue),
"The hand of the Lord presses heavily on us;
And oh! by the kindness ye often have shown us,
By the love of the bygone, so tender and true,
Miseremini mei! miseremini mei!

"We were comrades of old: oft the tear-drop hath started
To dim your bright eyes at the sound of our names;
Yet ye scarce breathed a prayer when our spirits departed,
For ye deem'd us in Paradise, glad and pure-hearted,
Whilst we languish'd, forlorn, in this prison of flames.
Miseremini mei! miseremini mei!

Digitized by Google

"We were pontiffs and bishops—yea, priests, nuns and friars;
Though holy our lives—ah! the judgment was stern,
The purest of gold are the heavenly lyres
Which ring thro' the halls of the Ransom'd. . . These fires
Are purging *our* gold from its dross, as we burn;
Miseremini mei! miseremini mei!

"Oh! stretch forth your hands to our help, we beseech you!
Offer Mass—offer alms—offer penance severe;
If, out of these fetters, our spirits could reach you,
How soon the sad sight of our suff'rings would teach you
Dread lessons of mercy and holiest fear!
Miseremini mei! miseremini mei!

"For life and its loves had so much to distract us:
Joy sat at the banquet, with Beauty and Wit;
But when to these realms God's justice had track'd us,
Alas! how the scourges of Memory rack'd us,
For sins that we once deem'd it sport to commit!
Miseremini mei! miseremini mei!

"Oh! pray for us—plead for us—soon shall ye follow us:
And, if your suffrages win us release,
Happy with God, in His Paradise glorious,
We shall be advocates, mighty, victorious,
To speed your glad souls to these mansions of peace!
Miseremini mei! miseremini mei!"

* * * * * * *

Thus, and for ever, from out the fierce embers,
Rinketh to Heaven that chorus of pain!
(Wistfully wailing, like winds of November),
Waiting *their* Advent, their dawn in December—
Spouses of Christ are they—Christians, remember!
Say, in Christ's name, shall they pray us in vain,
"Miseremini mei! miseremini mei!"

Digitized by Google

The Third Order of S. Francis.

(Continued from page 307.)

AS already stated, it is an Order, instituted by S. Francis, to aid persons, living in the world, to serve God more perfectly, by the observance of certain rules of conduct and exercises of piety, devotion and penance, compatible with their secular state. We have had occasion to remark, that some members of the Order, desirous of higher perfection, live in community, and bind themselves by vows: these form the Third Order Regular. By far the greater number, however, live in the world; and of these, some are attached to particular congregations of the Order, established in some church or chapel, under the direction of any duly authorised priest, and holding regularly the monthly meetings prescribed by the Rule; whilst others are mere isolated members of the Order, belonging to no properly organised congregation, but striving by themselves, according to their respective states in life, to keep and follow the Rule as best they can. But all Tertiaries, whether regular or secular, are members of the one Third Order of S. Francis—the third branch of the great Franciscan family. This Third Order, even in so far as it comprises seculars only, is not a simple confraternity or congregation, such as that, for instance, of the Rosary, or of the Scapular, or of the Cord, or any other of those numerous associations of pious Christians which adorn the Church; it is something more; it is a real Order: not a religious order in the strict sense

Digitized by Google

of the word, since it has not the three vows essential to the religious state—but still an Order. This has been frequently declared by the Sovereign Pontiffs, but by none so clearly and distinctly as by Benedict XIII., in his Bull "Paterna Sedis":—

"We decree and declare that the Third Order has always been, and still remains, holy, meritorious and conformable to Christian perfection; and, moreover, that it is a true and proper Order, uniting in one, seculars, scattered all over the world, and regulars living in community and enclosure; and that it is entirely distinct from every other confraternity, inasmuch as it has its own special Rule approved by the Holy See, its novitiate, its profession, and a habit of determinate form and material."

The Third Order, then, is an institution far superior in the eyes of the Church to any other religious association of seculars; and is a true Order—an Order animating all its members, of every class and condition, with true Catholic sentiments; binding and holding them together by a uniform and pious Rule of life, and making of them a chosen band of Christians, zealously devoted to God's service, in the midst of a world "seated in wickedness."

The Order is open to all who are sincerely desirous of leading a good life. It is for rich and poor, high and low. No state, no calling, no line of profession, need prove a hindrance to any one's joining it. None, however, should rush into the Third Order, blindly and recklessly, without knowing what they are doing. This would be neither wise nor profitable. When any one thinks himself called to it, he should seek to become acquainted with its spirit and rules. He should ask the advice of his confessor, or of some other priest, qualified, by his knowledge of the Order, to enlighten and assist him. If he be encouraged to enter, then he should apply to some Franciscan father, or to any other priest, duly delegated, and humbly ask for admission. If he cannot find any one having faculties to receive him, then he has only to write to the Father Provincial, or other head superior, of any branch of the First Order, naming a priest of his choice, and asking for him the necessary powers. These are never refused. The Postulant, at his reception into the Third Order, is invested with a scapular and cord. The scapular is in lieu of the habit originally worn,

Digitized by Google

even in public: it reminds the Tertiary that he must clothe himself with the virtues of the great Saint, whose livery he wears. The knotted cord warns him that henceforth he must overcome himself, and lead a mortified and penitent life. The scapular and cord are to be worn day and night, and should not be laid aside without some serious reason. When they are no longer serviceable, they are to be replaced by others; and these do not require a fresh blessing.

After receiving the scapular and cord, there is put into the Postulant's hands a copy of the Rule of Life which, as a child of S. Francis, he is to follow. This Rule, formerly very severe, has been considerably modified by his present Holiness Leo XIII. Its two chief obligations are: to fast on the eves of the Feasts of the Immaculate Conception and of S. Francis, and to say each day twelve Our Fathers, Hail Marys and Glories. Any dispensation required should be asked from the Director of the Congregation, where a Congregation of Tertiaries exists; otherwise, from each one's ordinary confessor. Directors and confessors readily grant the dispensation asked for; but they are careful, when they deem it expedient, to commute the obligation from which they have released the Tertiary into some other good work easy of performance. By this commutation the spirit of the Rule remains intact, and the Tertiary suffers no spiritual loss. Besides being easily dispensed when necessity requires, the Rule of the Third Order does not bind, in any way, under pain of sin; so that those who violate any part of it do not thereby offend God, unless they act out of contempt, or unless the particular obligation which they transgress be binding upon them in virtue of some other law, either of God or of the Church.

We are safe in saying that no Order in the Church has been enriched with more spiritual favours and privileges than the Third Order of S. Francis. The Supreme Pontiffs seem to have taken a special delight in pouring out upon it all the treasures of grace entrusted to their keeping. The limits of this paper will allow us to mention a few only of the most singular distinctions conferred upon it.

Digitized by Google

The members of the Third Order may, if in the state of grace, gain all the Indulgences of the Sanctuaries of the Holy Land, of all the Basilicas, Churches and Sanctuaries of Rome, of Portiuncula, and of S. James of Compostella, by simply reciting, anywhere and at any time, six Paters, Aves, and Glorias, for the welfare of the Church and the intentions of the Pope. Tertiaries may also gain the celebrated Indulgence of the Portiuncula on the 2nd of August in any church, chapel, or oratory, in which they have a Congregation canonically established, provided it be not near a church or chapel of the Friars Minor.*

They have, moreover, the great privilege of receiving, nine times in the year, the priceless blessing of the General Absolution, to which is annexed a Plenary Indulgence. Further still, they may receive the Papal Blessing twice in the year.

These extraordinary spiritual advantages, besides numerous others to be found mentioned in every manual of the Third Order, should be sufficient to draw the hearts of many to an Association so highly favoured—so richly endowed—with all the choicest blessings the Vicars of Christ have in their power to bestow.

A body of men and women, like the Tertiaries, united together in the bond of religion, animated with a true Christian spirit, frequently meeting to receive good advice and instruction, and to join together in prayer, cannot but edify, assist, strengthen, and encourage one another. It is clear, also, that their holy lives and exemplary conduct must exert a great influence, for good, over those with whom they mix in daily intercourse, especially in the family circle. Tertiaries, living up to the spirit of their Rule, cannot fail to raise the moral tone of their homes, to sanctify them, to make them homes of peace, charity and religion. Society naturally gains by this improvement and amelioration of families; and the more Tertiary families there are, showing forth the beauty of Christian holiness, and shedding abroad the

* We say this under correction, awaiting a clear and explicit decision of the Holy See.

Digitized by Google

influence of their practical Catholicity, the more surely also and the more rapidly will society be renewed and regenerated, touched to its very heart, and brought to the knowledge and worship of that God whom at present it forgets, and even ignores. We do not expect a universal transformation of society by the spread of the Third Order; but we confidently look forward to a gradual and striking change. We believe that the spirit of S. Francis will, through the means of his Tertiary children, destroy, in many, the spirit of the world, raise their minds to higher things, purify their thoughts and affections, and remove some of the most malignant plague-spots of the modern world. There is one evil, in particular, which the Third Order will probably do much to destroy—and that is, Secret Societies. The Tertiaries of S. Francis necessarily form an organisation which will wither the organisations of evil. They will not only diminish the power of the Societies to obtain recruits, and dry up all sources of sympathy with them; but they will be a most formidable band of themselves, fitted to take an active part in the Church questions, the school questions, the society questions, and the labour questions which are troubling the world at this moment.

Probably, also, the spread of the "Tertiary" movement will have a considerable influence on the luxury and the ostentation of modern life. One difference between our days and the century of S. Francis is that in his time fine clothes and splendid appointments were displayed in the streets and in public, whilst in ours there is comparative sobriety outside, but a perfect worship of comfort and luxury within doors. The dress of women, which is so costly, and in which that foolish competition which is called the "fashion" carries Christian ladies to extremes they often regret, will perhaps be regulated and kept within the bounds of moderation and decorum. The luxury of well-to-do men, which it has become a first principle in society to cultivate and arrange for, and which, even when it is despised or disregarded (as it often is, for a time or a purpose), is despised on pagan principles, will be tempered by the application of the great Franciscan rule that inconvenience and suffering are the best

Digitized by Google

choice we can make, because they draw our hearts nearer to Christ. With gentlemen and with ladies, if we may venture to say so, it ought to be a valid explanation, on occasions when custom seems to require luxurious display, to say, "I am a Tertiary of S. Francis." It is a great mistake to suppose that Franciscan institutions are intended only for the poor, for servants, or for the lower middle class. Their spirit is the spirit of poverty and of self-denial, and it is precisely for those whose means and position give them wealth and the opportunities of luxury that this spirit is useful and even necessary. For the poor and for the hard-working classes of every grade they are useful, too. Progress and prosperity are not forbidden by the spirit of the Third Order. There is, no doubt, some difficulty in these days in applying that principle, which Pope Leo XIII. states afresh in the recent Encyclical, that all should be content with their state. In days when the grades of society were sharply defined, this Rule meant a very definite matter. In these days, when "one man is as good as another," its application must be somewhat more vague. But it evidently means that such a spirit of content is to be cultivated as may exclude from the struggle for wealth all dishonesty, malice, envy, and mere pride; such as may take away the impulse to Communism, crime, and revolution; and such as may prepare even those who are striving to lessen their poverty to see that poverty is a good and desirable state. It is not too much to say that few social problems would remain if the rich did not love but only used their riches, if the money-making classes did not covet wealth, but only opportunities for doing good, and if the poor, whilst striving for their wives and their little ones, were convinced that the mere fact of their being worse off than their neighbours was a matter of very little consequence. This would be the beginning of an era of Socialism and Communism, not of the type of Proudhon and Saint-Simon, but of Jesus Christ.

Digitized by Google

Letters from Assisi.

By His Lordship the Bishop of Salford.

CHARMING is the Italian autumn. The air is no longer relaxing, but elastic and bracing, the scorching sun seems tempered by age, the atmosphere is clear and bright by day and night; the country folks are busy gathering in the vintage. This is the time to come abroad; the early and mid-autumn is the time to visit Italy.

When you reach Florence you can choose one of two railways to Rome. The one, branching off at Terontola, is two hours shorter, but, except Orvieto, it passes no place of general interest; the other touches at Perugia, Assisi, Foligno, Spoleto, and Terni, and is of the greatest interest—picturesque, artistic, and devotional.

Now every one going to Rome *viâ* Florence, if he has a spark of love in his soul for the beautiful in nature and in art, if he has a tenderness for S. Francis, or even if he has not yet been drawn towards him, ought to go by the latter line and to give, at least one day to Perugia and Assisi. Rome is the Eternal City, takes little account of time; and if you are bound thither, one day more *en route* will make little difference in your Roman visit, but all the difference in the world to your knowledge of Italian middle-age life and art.

You can reach Perugia from Florence by midday. The city is well worthy of a visit. It is seated on the irregular and broken heights of a hill, and commands one of the most magnificent views in Italy. It is backed by the Apennines, while in front the fertile

Digitized by Google

plain of Umbria is in full view. Assisi, Spello, Foligno, Spoleto, and Terni follow one another at the feet of the hills, here and there dipping into the plain on its eastern side; while, as a conspicuous object, almost in the centre of the long flat tract of rich vegetation rises the cupola of Santa Maria degli Angeli, the famous Portiuncula of S. Francis, the birthplace of his Order and the scene of his death.

Omnibuses with four or five horses, and carriages with one or two, meet every train and take you up the long winding road to your hotel in Perugia. The Hotel Brufani is the favourite resort of strangers. Hither they come from Rome during the summer, especially members of the diplomatic corps, to escape the heat and get braced by the tonic air. If you have had a touch of Roman fever or been weakened by a relaxing climate, you will quickly pick up your vigour here. Madame Brufani is English, which makes it particularly pleasant for English ladies, as she knows by instinct all their wants, and she has kindness and creature comforts for all, whether staying only for a day or passing weeks or months in her Hotel, as people do during all through the summer.

But we must not delay now over Perugia, but hurry on to Assisi for the Feast of S. Francis, which is to-morrow. Instead of taking the train from Perugia we take a carriage, as pleasanter and quite as expeditious, and drive down the southern winding road into the plain direct to Assisi. The drive takes quite two hours. We hear the big bell, one of the largest in Umbria, ringing for the First Vespers of S. Francis, as we climb the hill.

Assisi is a little town of about 6000 inhabitants, built against the side of the hill, Monte Subasio. Narrow and unevenly paved are the streets, which, at any other time but that of the Festa, seem deserted. Poorly built are the stone houses, and poor the people; here and there is a decaying palazzo; but there are many churches and convents, which latter are also poor, and everywhere there are memorials of San Francesco. Though poor the city, poor the houses and rough and narrow the streets, my reverend friend and companion, who has a refined and artistic soul, which he has

Digitized by Google

cultivated by many years residence in Rome, was enchanted with the buildings of the town. To me they seemed as though they had been poured out of a bag upon the round top of Monte Subasio, and had been allowed to slip down upon one another into their present place on the side of that great hill, having been stopped by some accident before they reached the plain; or as though they had been shovelled out of the mountain—with a fort placed on the top to keep order. Here were curious angles and gables which took his fancy, there old outlandish dilapidated stone staircases outside the houses, here quaint old arches filled up by another generation, here the remains of a gothic window or doorway; then the colours were so good, the harmony so rich, the whole place so medieval, that you might fancy yourself in a rickety town of the fourteenth century. This, no doubt, is the great artistic merit of Assisi—and perhaps no other town upon the railway routes of Italy is superior to it in this particular respect. I think my friend with the artistic soul is right.

The view from the Hotel Subasio and from the Sagro Convento is superb, though less extensive than that from Perugia. Perugia's towers are visible to the North, Spoleto to the South, and Santa Maria degli Angeli is in the plain below.

Perhaps we had better go at once to the Church, where Vespers are beginning, and then I will tell you something about the Church itself. The Church is crowded almost to suffocation. All Assisi is out, making holiday; many have come from Perugia like ourselves, and many *contadini* from the plains, for there are to be "*Vesperoni, con una gran bella musica.*" Mgr. Grasselli is officiating, and the choir of *frati* is composed of some thirty-six Minor Conventuals in their black habits and white cottas. The singers have come from a distance, and have it entirely their own way. For myself I do not care for this *gran bella musica*, I think it is rather too loud and seems wanting in that quiet, musical, and church-like tone which serves to inspire devotion and recollection.

After the service in the middle Church we went below into the Crypt, where the body of S. Francis is enshrined, immediately

Digitized by Google

under the Papal altars which are in the two Churches above. This Crypt, or subterranean Church, was lighted by lamps and candles, and hundreds of people were coming in and out and kneeling to pray before the earthly remains of the Seraphic Patriarch. This was truly devotional, and here the sounds of the distant music in the middle Church were pleasant and soothing. They seemed as though intended not to awake S. Francis from his sleep. Vesperoni are not only loud but they are also long, and last from one hour and a half to two hours. It was nearly dark without and quite dark within the Church by the time they were over. At eight o'clock there was the *tombola* in the Piazza, with the usual display of crackers, rockets, and fireworks generally.

The next morning the Masses began at four o'clock at the tomb of S. Francis, and went on continuously till ten or eleven. The roads were alive with visitors coming up the hill for the Feast. Besides those of the town and neighbourhood, vast numbers came from a distance.

At ten, Pontifical High Mass, in the middle Church, began with *gran bella musica* as before, but no sermon. Some people were devoutly joining in the service, but the great majority, as is testified by persons who were amongst the crowd, behaved much more as though they were at a promenade concert than assisting at the Adorable Sacrifice.

As usual on this great Feast vast numbers approached to receive Holy Communion at the different Masses, which were said by prelates and priests from many parts of Italy and elsewhere.

I must now give you some little account of this famous Basilica of the Seraphic Father, and of the artistic condition in which it actually is at the present day. After S. Francis died down at the Angeli in the plain, his body was carried up to S. Damiano, where S. Clare was still living; and after she and the nuns had venerated their holy Father and poured out floods of tears

Digitized by Google

of devotion over the wound in his side, and the Stigmata in his hands and feet (the nails of hard flesh ran right through the hands and feet, and were reverently touched and examined by S. Clare and her Sisters, as well as by the multitude), the body was carried to the little Church of San Giorgio within the walls, and there it was laid. It had been within this Church that the Saint, as a boy, had learnt his Catechism, and the priests serving it had given him his education, including a little Latin Two years after his death, that is, in 1228, so numerous had been the miracles of all kinds wrought by Francis, and such the force of evidence that his old friend and protector, Cardinal Ugolino, now Pope Gregory IX., came to San Giorgio, and there, in the presence of the Cardinals, pronounced his solemn canonisation.

Fra Elias had become General of the Order, and as it was determined to build a church in honour of S. Francis, he obtained possession of a piece of land on the confines of the town, called the *Colle dell' Inferno*, where executions used to take place, and here laid the foundations of the majestic triple Church, which now stands there upon a row of massive arches, seen from afar off in the plain and from the railway. Gregory IX. changed the name of the site, and called it *Colle del Paradiso.* Here then they laid the venerated body of S. Francis. The spot, where it had been laid, was uncovered in 1818, after fifty-two nights of hard work. It was found, a mere skeleton, in a stone coffin, but giving forth a most delicious odour. It was then solemnly authenticated by five of the Bishops of Umbria who were present. The massive shrine was richly adorned with marble, and a marble altar stands against it; "*and his sepulchre shall be glorious.*"

Let us now enter the upper Church or Basilica. It consists of a nave 50 feet wide, apparently 60 or 70 feet high, and 160 or 180 feet long, with two transepts. The style is Gothic. Between the transepts stands the Papal altar, surrounded by a high, richly wrought, iron screen, brought from the middle Church to this place by the Italian Commission, and behind it, in a small apse, is the Papal chair. There were formerly handsome stalls, for 120 friars, in the two transepts, but since 1860 they have been removed

Digitized by Google

by the Commission, because they belonged to a later style of art. The Commission has also cleared away four organs, for the same reason. The Church is still in the hands of the restorers, and has been for the last seven years. It is looked upon as national property. Formerly all the great functions used to take place in it. Since the invasion it has not been used. The Minor Conventuals, who live in the Sagro Convento, have been taxed by the Government to the extent of 24,000 francs, payable in three years, for the artistic restorations, in which they have not a word; and this though they are suffered to live in the convent only till the number of those at present professed in it is reduced to three.

(To be continued.)

Franciscan Chronicle.

ORDINATIONS AT S. ALBAN'S, PONTYPOOL.—The Feast of S. Matthew was solemnised in a special manner in this Franciscan Capuchin Church. On that day the Right Rev. John Cuthbert Hedley, O.S.B., Bishop of Newport and Menevia, celebrated Pontifical High Mass, and conferred the Subdiaconate on the Rev. Brothers Albert, Edmund, Rudolph, Fidelis and Bernardine, O.S.F.C., theological students resident in the monastery attached to the Church. A goodly number of the faithful assembled to witness the ceremony, since it is the first time that ordinations have been held in this Church. His Lordship was assisted by the Very Rev. Father Modestus, O.S.F.C (provincial), the Rev. Fathers Anthony (lector of theology), Seraphin (superior), and Francis, O.S.F.C. On Saturday, the

Digitized by Google

Bishop held a second ordination—the assistant clergy being the same as on the previous day—and raised the Rev. Bros. Rudolph, Fidelis and Bernardine, O.S.F.C., and the Rev. Sydney Nicholls, to the Diaconate.

THIRD ORDER AT STUDLEY.—Sunday, October 14, will be a memorable day for the Tertiaries of Studley—twelve new members having received the Habit at the hands of the Very Rev. Father Provincial O.S.F.C. Amongst these were the Pastor of the mission, the Rev. J. B. Caldwell, O.S.B., and the five Sisters of S. Paul who have charge of the mission schools.

The Reception took place at 3. 30 P.M. In the course of it the Rev. Father Provincial explained, in a very clear and simple manner, the nature, advantages and duties of the Third Order.

The morning and the evening sermons were also preached by him. In the former he shewed that it was ever the lot of the Church to be persecuted like her Divine Founder, and that under her trials she never failed to obtain consolation and help by having recourse to the Mother of God, &c.

The subject of his evening's discourse was "Confession." It was a clear and logical exposition of the Sacrament of Penance. The effect it produced, on those who heard it, may be understood from a remark that was made by a young workman on his way home: "Well; if any one can now say, after hearing such a sermon, that priests have not power to forgive sin, and that people are not bound to go to confession, he must indeed be a blockhead."

THIRD ORDER AT CHESTER.—At the usual monthly procession of the Blessed Sacrament, in S. Francis's Church, it was very edifying to see so many Tertiaries taking part, wearing their habits. The meetings of this Congregation are held regularly and are well attended.

THIRD ORDER AT LIVERPOOL.—The usual monthly meeting of Tertiaries took place on Sunday, October 7, at S. Francis Xavier's, and was largely attended. Eight Postulants were received, and six Novices made their profession. Many of the

Digitized by Google

Sisters as also the Brothers now wear their habits at the meeting. After an address, by the Rev. Father Director, on the necessity of keeping a strict guard on the tongue, the Office of the Blessed Virgin was chanted, one of the Sisters accompanying with the harmonium. There is every hope that this Congregation will increase, do much good, and be of very great assistance to the priests in their respective parishes.

THIRD ORDER AT JERSEY.—We have again to chronicle the increase of the family of Tertiaries at S. Thomas's. On the Feast of S. Francis several receptions and professions took place, and we learn that there are many Postulants preparing to join the Order.

THIRD ORDER AT ACCRINGTON.—For the last two years, the Brothers and Sisters of the Third Order in this mission have been looking forward, with anxiety, to be gathered together into a Congregation; and it is our pleasure now to record the erection of the Congregation by the parish priest, which event took place on the Feast of S. Francis, when the Director had the happiness of receiving ten Sisters and one Brother—making now nearly forty members.

Digitized by Google

Obituary.

OF your charity pray for the following members of the Third Order, lately deceased:

Teresa O'Donnell (Sister Mary), who departed this life October 15. For the past seven years, the deceased had been a member of the very large and observant Congregation which is attached to the church of the Most Holy Trinity, Cork, Ireland. A short time before her death she was fortified by the rites of the Church, and had the great happiness of receiving the General Absolution from the Father Director, who was greatly edified at beholding the truly Christian resignation with which, notwithstanding the tears of her little ones, she submitted herself to God's holy will. The good Sisters of the Congregation assembled, as soon as possible, in their private chapel to recite the Office of the Dead, and had their Communions, together with the Holy Mass, offered for the repose of her soul.

James Edward Rielly (Brother Roch), who died at Plumstead, September 25, aged 44 years; fortified with the rites of Holy Church.

Edward Marwood (Brother Anthony), of Blackburn, who died October 19, aged 47 years.

Augustus Frederick Cruse (Brother Bonaventure), of the Congregation of S. Anne's, Leeds, in the third year of his profession.

Digitized by Google

Franciscan Annals.

SUB TUUM PRÆSIDIUM CONFUGIMUS, SANCTA DEI GENITRIX NOSTRAS DEPRECATIONES NE DESPICIAS IN NECESSITATIBUS NOSTRIS, SED A PERICULIS CUNCTIS LIBERA NOS SEMPER, VIRGO GLORIOSA ET BENEDICTA.

VIRGO IMMACULATA, ORA PRO NOBIS.

VOL. VII.—No. 84. DECEMBER, 1883. PRICE 4d.

WE beg very respectfully and sincerely to wish our kind Readers and Supporters a very happy Christmas, and with this number of the Magazine we forward for their acceptance a picture of our Holy Father S. Francis.

Christmas.

THE NATIVITY OF OUR LORD AS RELATED IN THE GOSPEL.

THERE was in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia, and his wife was of the daughters of Aaron, and her name Elizabeth. And they were both just before God, walking in all the Commandments and justifications of the Lord, without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years. And it came to pass, when he executed the priestly function in the order of his course before God, according to the custom of the priestly office, it was his lot to

Digitized by Google

offer incense, going into the temple of the Lord: And all the multitude of the people was praying without at the hour of incense. And there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him was troubled, and fear fell upon him. But the angel said to him: Fear not, Zachary, for thy prayer is heard: and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: And thou shalt have joy and gladness, and many shall rejoice in his nativity: For he shall be great before the Lord: and shall drink no wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb: And he shall convert many of the children of Israel to the Lord their God: And he shall go before Him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people. And Zachary said to the angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years. And the angel answering, said to him: I am Gabriel, who stand before God: and am sent to speak to thee, and to bring thee these good tidings. And behold, thou shalt be dumb, and shalt not be able to speak until the day, wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time. And the people was waiting for Zachary; and they wondered that he tarried so long in the temple. And when he came out he could not speak to them, and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb. And it came to pass, after the days of his office were accomplished, he departed to his own house. And after those days Elizabeth his wife conceived, and hid herself five months, saying: Thus hath the Lord dealt with me in the days wherein He hath had regard to take away my reproach among men.

In the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth. To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel being come in, said unto her:

Digitized by Google

Hail, full of grace, the Lord is with thee: Blessed art thou among women. Who having heard, was troubled at his saying, and thought *with herself* what manner of salutation this should be. And the angel said to her: fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus: He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father: and He shall reign in the house of Jacob for ever and of His kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? The angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy, which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word. And the angel departed from her.

And Mary rising up in those days, went into the hill country with haste, into a city of Juda. And she entered into the house of Zachary and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb: and Elizabeth was filled with the Holy Ghost: And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished, that were spoken to thee by the Lord. And Mary said:

My soul doth magnify the Lord: And my spirit hath rejoiced in God my Saviour. Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall

Digitized by Google

call me blessed. Because He that is mighty hath done great things to me: and Holy is His name. Aud His mercy is from generation unto generations, and to them that fear Him. He hath shewed might in His arm: He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things: and the rich He hath sent empty away. He hath received Israel His servant, being mindful of His mercy. As He spoke to our fathers, to Abraham and to his seed for ever.

Mary abode with her about three months: and she returned to her own house. Now Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbours and kinsfolk heard that the Lord had shewed His great mercy towards her, and they congratulated with her. And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary. And his mother answering, said: Not so, but he shall be called John. And they said to her: There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And demanding a writing table, he wrote, saying: John is his name. And they all wondered. And immediately his mouth was opened, and his tongue *loosed*, and he spoke blessing God. And fear came upon all their neighbours: and all these things were noised abroad over all the hill country of Judea: And all they that had heard them laid them up in their heart, saying: What an one, think, ye, shall this child be? For the hand of the Lord was with him. And Zachary his father was filled with the Holy Ghost: and he prophesied, saying:

Blessed be the Lord God of Israel, because He hath visited and wrought the redemption of His people: And hath raised up a horn of salvation to us: in the house of David His servant. As He spoke by the mouth of His holy prophets, who are from the beginning: Salvation from our enemies, and from the hand of all that hate us: To perform mercy to our fathers: and to remember His holy testament. The oath which He swore to Abraham our father, that He would grant to us: That being

Digitized by Google

delivered from the hand of our enemies, we may serve Him without fear, in holiness and justice before Him, all our days. And thou child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways. To give knowledge of salvation to His people, unto the remission of their sins. Through the bowels of the mercy of our God, in which the Orient, from on high, hath visited us. To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

And the child grew, and was strengthened in spirit; and was in the deserts until the day of his manifestation to Israel.

And it came to pass that in those days there went out a decree from Cæsar Augustus; that the whole world should be enrolled. This enrolling was first made by Cyrinus, the Governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought her first-born son, and wrapped Him up in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people: For this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the Infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest: and on earth peace to men of good will. And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to

Digitized by Google

Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us. And they came with haste; and they found Mary and Joseph, and the Infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this Child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard, and seen, as it was told unto them.

After eight days were accomplished that the Child should be circumcised: His name was called Jesus, which was called by the angel, before He was conceived in the womb. And after the days of her purification, according to the law of Moses, were accomplished, they carried Him to Jerusalem, to present Him to the Lord. As it is written in the law of the Lord. *Every male opening the womb shall be called holy to the Lord.* And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. Behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when His parents brought in the Child Jesus, to do for Him according to the custom of the law, he also took Him into his arms, and blessed God, and said:

Now Thou dost dismiss Thy servant, O Lord, according to Thy word, in peace. Because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples: A light to the revelation of the Gentiles, and the glory of Thy people Israel.

And His father and mother were wondering at these things, which were spoken concerning Him. Simeon blessed them, and said to Mary His mother: Behold this Child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that

Digitized by Google

out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until four-score and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she, at the same hour coming in, confessed to the Lord; and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, into their city Nazareth. And the Child grew, and waxed strong, full of wisdom: and the grace of God was in Him.

Conferences on the Rule of the Third Order.

CHAPTER VIII.

VII. ON THE SACRIFICE OF THE MASS.

WE are unquestionably bound thus to worship God, but how far short all such worship falls of the peerless excellence of His Majesty! We read in the inspired record of the Paralipomenon* that at the dedication of the Temple of Jerusalem, King Solomon had, for eight successive days, offered in sacrifice "twenty-two thousand oxen, and a hundred and twenty thousand rams" (2 Paral. vii. 5). Doubtless this was a solemn festival, and no slight homage done to God's immense Majesty, as

* Also called 'Chronicles;' the Hebrew title is 'The words of the days.' 'Paralipomenon' is Greek, and means 'The books of the things *passed over* in the Books of Kings.'

Digitized by Google

became so great and mighty a monarch, but what was it in comparison with the honour due to that Greatness in Whose sight the whole universe is but "as the dust of the balance" (Isai. xl. 15)? None can worship God as it is fitting He should be worshipped but God Himself, and such is the worship we pay to Him in the Divine Sacrifice of our Altars. In it, He that is enthroned above Principalities and Powers, descends as a victim on our altars, humbles Himself, so as to shroud His Majesty under the appearances of bread and wine. Thus is God's infinite grandeur honoured as it deserves, in that the worshipper is the Word made Flesh, Who at the words of benediction and consecration stands in our midst, "The Lamb as it were slain," in readiness to forfeit this sacramental existence, and to forfeit it in protestation of God's sovereign dominion over the whole of His creation. Oh the depths of the Divine Wisdom! And how tell our happiness who are privileged to take part in such a sacrifice, and there in union with the Priest, in union too with the heavenly host hovering around the Table of the Lord, to blend our homage with the infinite self-abasement wherewith the Sacred Heart of Jesus worships the Father of Infinite Majesty! Truly, we worship Him by means of His own gift to us, but the unspeakable condescension which led Him to bestow so priceless a boon, assures us that He accepts it at our hands.

The Divine Sacrifice is further an expiation, a propitiation for sin, and appeases God's wrath provoked by our countless abominations. But we must observe that by the Divine anger we are far from meaning to imagine in God, who is passionless, an emotion akin to that which heats our blood when our will and our whims meet with an obstacle; the Divine wrath is nought else but that eternal and necessary disposition of God's will, decreeing the restoration of the eternal order of truth and right when disturbed by sin, a restoration which our reason approves of and justifies. But this comes home to us, who have so repeatedly violated the essential order of God's world, by disobeying His laws. It needs no deep or lengthened self-examination to convince each one of us of our guilt in God's sight. Well may we exclaim with the

Digitized by Google

Psalmist: "Mine iniquities are gone over my head, as a heavy burden they bear me down" (Psalm xxxvii. 4). For who indeed can measure the debt we have contracted with God's justice, a debt we are wholly powerless to pay? None, save the Mediator between God and man, even the Eternal Word made flesh. The Prophets of old were so well aware of this that they were ever beseeching God to send forth the Lamb, the Ruler of the earth (Isai. xvi. 1); as if to say, send Him whom Thine infinite mercy has appointed to mediate between Thy sinful creatures and Thy wrath enkindled by their transgressions. "Send, I pray, whom Thou art to send" (Exod. iv. 14). The sacrifices of brute beasts, though ordained by God, and offered with all solemnity and with a contrite heart, were wholly powerless, "For it is not possible that the blood of bulls and of goats should take away sins" (Heb. x. 4). As the Apostle says: "They were weak and beggarly elements" (Galat. iv. 9), a divine Mediator was needed. God, of His love to man, must send His only Begotten to take upon Himself our manhood, and so become a victim of propitiation for us, and satisfy the justice of God to the full, by the bloody Sacrifice of the Cross. Of His boundless mercy, He wills that this self-same Sacrifice be perpetuated in His Church by the ministry of His priests. Being the self-same Sacrifice as that of the Cross wherein Christ Himself is at once Priest and Victim, it has the same efficacy. Hence the holy Council of Trent teaches that the Mass is truly a sacrifice of propitiation, that by it God's wrath is appeased, in that He is moved thereby to bestow the grace of propitiation, and thus to forgive sins enormous either by their number, or their malice (Session xxii.). The same teaching is affirmed by Pope Julius I.: "Every sin and crime is done away with by the offering of Sacrifice to God." This too is the unanimous teaching of Ecclesiastical writers in every age of the Church, always in the supposition that the individual Christian fails not to co-operate with the gracious helps vouchsafed to him, to extricate him from his sins, a condition attached to every saving gift, as God wills that our salvation should be (in part at least) the work of our free will. He then, who feels overwhelmed at the

Digitized by Google

thought of his sins, and of the debt he has thereby contracted with God's justice, should allow his heart to expand with hope, when he reflects that by devoutly assisting at Mass, he can superabundantly satisfy every claim, and repair by this offering the outrages he has put upon the Majesty of God. Hence the Saints who ever deemed themselves great sinners, were wont to hear Mass with a lively faith and intense fervour, and also with a certain spiritual greediness, if we may so call it, to partake of its saving effects. What is our devotion? If we question our past conduct, shall we not find that hitherto we have made light of the unspeakable blessing bestowed on us in the establishment and perpetuation of the Mass in our midst? Let us then ask pardon of God for such neglect and ingratitude, and set about atoning for this and our other sins by assisting for the future at this Sacrifice with reverence, piety, and deep contrition.

Flowers of S. Francis.

CHAPTER XXI.

OF THE MOST HOLY MIRACLE OF S. FRANCIS IN TAMING THE FIERCE WOLF OF AGOBIO.

AT the time when S. Francis was living in the city of Agopio, a large wolf appeared in the environs, so terrible and so fierce, that he not only devoured other animals, but made a prey of men; and as he often approached the town, all the people were in great alarm, and never went out but armed, as if they were going to battle. Notwithstanding these precautions, if any of the inhabitants ever met him alone, he was sure to be devoured, as all defence was useless; and, out of fear of the wolf, they did not dare go beyond the city walls. S. Francis, feeling great compassion for the people of Agobio, resolved to go and meet the

Digitized by Google

wolf, though all advised him not to do so. Making the holy sign of the cross, and putting all his confidence in God, he went out of the city, taking his brothers with him; but these fearing to go any farther, S. Francis bent his steps alone toward the spot where the wolf was known to be, and many people followed at a distance, and witnessed the miracle. The wolf, seeing all this multitude, ran towards S. Francis with his jaws wide open. As he approached, the Saint, making the sign of the cross, cried out, "Come hither, brother wolf; I command thee, in the name of Christ, neither to harm me nor anybody else." O miracle! no sooner had S. Francis made the sign of the cross, than the terrible wolf closed his jaws, stopped running, and coming up to S. Francis, lay down at his feet as meekly as a lamb. The Saint thus addressed him: "Brother wolf, thou hast done much evil in this land, destroying and killing the creatures of God without His permission; thou hast not only destroyed animals, but thou hast dared to devour even men, made after the image of God; for which thing thou art worthy of being hung like a robber and a murderer. All men cry against thee, the dogs pursue thee, and all the inhabitants of this city are thy enemies; but I will, O brother wolf, make peace between them and thee, so that thou no more offend them, and they forgive thee all thy past offences, and neither men nor dogs pursue thee any more." Having listened to these words, the wolf bowed his head, and by the movements of his body, of his tail, and of his eyes, made signs that he agreed to what S. Francis said; and S. Francis added, "As thou art willing to make this peace, I promise thee that thou shalt be fed every day by the inhabitants of this land as long as thou shalt live among them; thou shalt no longer suffer hunger, as it is hunger which has made thee do so much evil; but if I obtain all this for thee, thou must promise, on thy side, never again to attack any animal or any human being. Dost thou make this promise?" and the wolf, bowing his head, made a sign that he consented. S. Francis said again: "Brother wolf, wilt thou pledge thy faith that I may trust to this thy promise?" and S. Francis put out his hand to receive the pledge of the wolf; the

Digitized by Google

latter lifted up his right paw and placed it familiarly in the hand of S. Francis, giving him thereby the only pledge which was in his power; and S. Francis, addressing him again, said: "Brother wolf, I command thee, in the name of Christ, to follow me immediately, without hesitation or doubting, that we may go together to ratify this peace which we have concluded in the name of God;" and the wolf, obeying him, walked by his side as meekly as a lamb, to the great astonishment of the people. The news of this most wonderful miracle spread quickly through the town, and all the inhabitants, both men and women, small and great, young and old, flocked to the market place to see S. Francis and the wolf. The people being assembled, the Saint got up to preach, saying, amongst other things, "How for our sins God permits such calamities, and how much greater and more dangerous are the flames of hell, which last for ever, than the rage of the wolf, which can only kill the body; and how much we ought to dread the jaws of hell, if the jaws of so small an animal as a wolf can make a whole city tremble through fear." The sermon being ended, S. Francis added these words: "Listen, my brethren: the wolf which is here before you has promised and pledged his faith that he consents to make peace with you all, and no more offend you in aught, and you must promise to give him each day his necessary food; to which, if you consent I promise in his name that he will most faithfully observe the compact." Then all the people promised, with one voice, to feed the wolf to the end of his days; and S. Francis, addressing the latter, said again, "Brother wolf, dost thou promise to keep the compact, and never again to offend either man or beast, or any other creature?" The wolf knelt down, bowed his head, and, by the motions of his tail and of his ears, endeavoured to show that he was willing, as far as was in his power, to hold to the compact. S. Francis continued: "Brother wolf, as thou gavest me a pledge of this thy promise when we were outside the town, so now I will that thou renew it in the sight of all these people, and assure me that I have done well to promise in thy name;" and the wolf lifted up his paw and placed it in the hand of S. Francis. Now this event caused great joy in all the

Digitized by Google

people, and a great devotion towards S. Francis, both because of the novelty of the miracle, and because of the peace which had been concluded with the wolf; and they lifted up their voices to heaven, praising and blessing God, who had sent them S. Francis, through whose merits they had been delivered from such a savage beast. The wolf lived two years at Agobio; he went familiarly from door to door without harming any one, and all the people received him courteously, and fed him with great pleasure, and no dog barked at him as he went about. At last, after two years, he died of old age, and the people of Agobio felt his loss greatly; for when they saw him going about so tamely amongst them all, he reminded them of the virtue and sanctity of S. Francis.

CHAPTER XXII.

HOW S. FRANCIS TAMED THE WILD DOVES.

A YOUNG man having one day caught a great number of doves, as he was going to sell them he met S. Francis, who always felt a great compassion for such gentle creatures; and, looking at the doves with eyes of pity, he said to the young man, "O good young man, I entreat thee to give me those harmless birds, emblems in Scripture of humble, pure, and faithful souls, so that they do not fall into cruel hands which would put them to death." The young man, inspired by God, gave them immediately to S. Francis, who placed them in his bosom, and addressed them thus sweetly: "O my little sisters the doves, so simple, so innocent, and so chaste, why did you allow yourselves to be caught?" I will save you from death, and make you nests, that you may increase and multiply, according to the command of God." S. Francis made nests for them all, and they began to lay their eggs and hatch them in presence of the brothers, and were as familiar and as tame with S. Francis and the monks as if they had been hens brought up amongst them, and never did they go away until S. Francis had given them his blessing. S. Francis said to the young man who had given them to him, "My son thou shalt become a monk in this Order; thou shalt serve most faithfully the Lord Jesus Christ;" and so it was, for the young man became a monk, and lived in the Order most holily.

Digitized by Google

Maxims of Saint Francis.

V.

Great Respect is due to Priests.

"The priests of God ought to be supremely respected and honoured, for their dignity surpasses all that is great and elevated.

"They are the spiritual fathers of all Christians, the soul and the life of this world.

"For my part, if I were to meet on the way, a priest and an angel, I should hasten to kiss the hands of the priest and should say to the angel, 'Wait, my good angel, for these hands touch the Incarnate Word, and possess superhuman virtue.'" (Orac. xxii.)

HE who pronounced these words, which have, in a manner, become proverbial amongst the faithful, shrunk from the greatness of the sacerdotal dignity. All his life he remained in an inferior position in the hierarchy, content to serve the altar of the Most High as a deacon only.

It was by the divine light of faith that Francis contemplated the incomparable honour that crowns the Catholic priest with a halo of glory. A ray of the majesty of the eternal Pontiff shines on the brow of His priests, and raises them above all that is august and elevated upon the earth.

The dignities of this world pass rapidly away with life. The priesthood imprints an indelible character which eternity will not efface.

Digitized by Google

Among earthly distinctions some consist but of vain titles; others indicate a ministration limited to the interests of the times. The priesthood brings man nearer to his God, and communicates to him a sublime power, of which the effects extend into eternity.

S. Francis truly said: "*This dignity surpasses all that is great, all that is elevated.*"

The priest is the father of the faithful. All the benefits which a father bestows upon his children in things temporal, and much more, the priest lavishes on Christians in things spiritual.

Is it not by the ministry of the priest that our souls are regenerated by the waters of Baptism?

Is it not on the lips of the priest that the doctrines of wisdom and of virtue rest? Is it not his hand which feeds us with the Bread of strength?

Is it not the mouth of the priest which proclaims the law of the Gospel in every country of the earth, and announces glad tidings to all nations, civilised and barbarous? "*He is the spirit and life of the world.*"

Amongst men he is higher than an angel of God. He has received, in our favour, a power greater than that of the heavenly spirits.

When our souls have given way to temptation, when we can only look on God as an Avenger, and our hearts are a prey to remorse, who comforts us on our way, who reconciles us to our Sovereign Judge, and brings us pardon and peace? Not the angel, but the priest.

The angel is not chosen to offer on the altar the Lamb without spot, Whose daily immolation causes such floods of graces and blessings to flow over the sinful world.

The priest only is the minister of the Sacrifice; *his hands touch the Word Incarnate, and possess superhuman virtue.*

Yet the man on whom God has bestowed such glorious gifts is not honoured!

Alas! from time to time we see a star fall from heaven; we pass a broken column, the ruins of which strew the ground; it is a subject of triumph for the enemies of Christ; but would they

Digitized by Google

remark one bad priest, if the immense majority were not holy, pure and worthy of veneration?

A spot of ink shows plainly on a white robe; on a black or soiled habit it is scarcely to be seen.

The Sacrament of Holy Orders confers great graces, but does not render a man incapable of sin. Among the twelve called by Christ, was there not a robber, a traitor, a Judas?

The Apostles were *the first to execrate his horrid crime;* another was chosen to fill the place the miserable man had deserted, and the College of the Apostles accomplished its evangelical mission, without the respect and veneration of the faithful being diminished by the frightful crime of the traitor.

It has been the same through the course of ages. When a priest has been so unhappy as to lose himself, the Church obliges him to pause and think. She offers him the pardon from which none are excluded, but if she sees him turn away and continue obstinate in evil, she strikes him with her rod, and deprives him of the heavenly office of the priesthood, which he has not honoured by a stainless life.

It is now nearly nineteen hundred years since the Son of the Eternal Father said, "Do this in commemoration of Me," and, "Receive ye the Holy Ghost; the sins ye shall remit, are remitted," and the Catholic priesthood has come to us resplendent with holiness; and, notwithstanding some rare and brief falls, the faithful bless it as a never failing source of benefits; and it is respected as a noble and fruitful institution by all the upright and pure hearted.

What would the world be without the priest? Like Jesus Christ, Whose work he continues, the priest spends his life in doing good. He is the helper of man from the cradle to the grave. The young he inspires with horror of sin and the fear of God; some he teaches to obey with love, some to command with gentleness; from him the rich learn to be charitable and the poor to be grateful, and to be contented with their condition; to all he addresses himself with the authority his divine mission confers upon him, and shows them, on the one hand, the duty to

Digitized by Google

which man must be faithful in this life, and on the other, the judgment which awaits him after death.

Suppress the priesthood, and all the passions which rage in the human heart, and which, unbridled, would shortly render all social intercourse impossible, are set free. When once liberty has been given to these wild beasts, it is not with an army of soldiers that they can be made to re-enter their den.

This is the reason why the impious hate the priest, and do not hesitate to put forth the blackest calumnies to disgrace him. They see in him the representative of the God who condemns their vices, the envoy of the Christ Whom they blaspheme and Who will judge them. They see in the priest the personification of the law of the Most High, which they violate every day, and it is because they do not desire the Master that they reject His minister.

In these days when the fury of the wicked knows no bounds, when all that is great and noble, all that bears the character of anything like authority is abused, vilified and conspired against, the Catholic priesthood, in spite of its heroic devotion, receives its share of outrage.

May God have pity on this ungrateful generation, and not withdraw from it, in His just anger, those who, on the threshold of eternity, can yet reconcile man with his God.

Let us then seriously consider the solemn words of S. Francis; let us reverence the priests of the Most High; let us reverence them always, for it is to them the Saviour said, "Who hears you, hears Me; who despises you, despises Me."

Digitized by Google

The Nativity.

RING out, ye chimes—ring everywhere;
Ring out upon the midnight air,
Ring out, ring out again!
Announce the new-born Infant King,
Ring out from tower and steeple, ring
Glad tidings unto men!
Announce, O bells, our Saviour's birth,
Ring praise to God and peace to Earth,
And hail redemption's morn,
Ring out, ye chimes, for whilst ye ring
A hundred thousand angels sing
The song of heaven born—
Gloria in excelsis Deo!

Bear off that chant, O wandering gale!
Waft, waft it far o'er hill and dale,
Away throughout the land;
To city proud, to hamlet rude,
To savage desert's solitude—
To mountain, forest, strand.
To young and old, glad tidings tell,
To bed of pain, to prison cell,
For joy to all is given.
Proclaim, ye winds, the Royal birth.
Waft, waft the chant all round our earth,
The chant that comes from heaven—
Gloria in excelsis Deo!

Digitized by Google

To those afar on Ocean's breast,
Tossed high upon the billow's crest,
Glad tidings bear to them;
A saving light e'en now doth rise,
A beacon in Judea's skies,
The Star of Bethlehem!
O stormy ocean, hail that light,
And bid thy billows all unite
In praise, O surging main!
Roll out thy hymn, vast ocean, roll,
Till sea and land from pole to pole
Shall echo back the strain—
Gloria in excelsis Deo!

Whilst we through ages past go back,
To follow in the shepherd's track,
On that thrice blessed morn,
To seek the lowly stable shed,
And kneel before the manger bed,
Where Christ our King is born.
With Mary and with Joseph there,
To greet the Babe with love and prayer,
Venite, let's adore!
Loud swells the anthem to the sky,
"Glory to God, to God on high!"
Venite, let's adore!
Gloria in excelsis Deo!

Then ring, ye chimes—ring everywhere;
Ring out upon the frosty air,
Ring out, ring out again!
Announce the new-born Infant King,
Ring out from tower and steeple, ring
Good will and peace to men!
Proclaim, O bells, our Saviour's birth,
Ring praise to God and joy to Earth,
And hail redemption's morn!
Peal out, ye chimes, for whilst ye ring
A hundred thousand angels sing
The song of heaven born—
Gloria in excelsis Deo!

Digitized by Google

The Bishops on the Third Order.

Circular of his Eminence the Cardinal Vicar to the Parish Priests of Rome.*

HIS Holiness Leo XIII. in his Encyclical Letter of September 1882 addressed to all the Catholic bishops, taking the occasion of the secular festival as then preparing for the following month in honour of S. Francis of Assisi, places in a brilliant light the shining virtues of that great Saint, and the advantages derived from his Institution, both by religion and true civilisation. The Holy Father raises above all, the spirit of humility, poverty and mortification excited by the charity and good works of the Saint and his disciples. This charity was manifested in the life of the three Orders which he founded and which his spirit animated. The first Order established by S. Francis was that of the Friars Minor, the second, that of the Poor Clares, both leading to Christian perfection by the practice of the evangelical counsels. The third, called the Third Order, is composed of the faithful of both sexes. These, though continuing to live in the world, resolve to follow the example of Christ, devoting themselves to the religious observance of the Commandments of God and of the Church, particularly humility of heart, love of poverty, chastity in their several states, resignation under suffering, purity of life, and perseverance in prayer in order to preserve the fervour of piety in their hearts.

* Press of matter has obliged us to suspend the publication of the principal letters relative to the Encyclical '*Auspicato*,' which remains incomplete. But we no longer delay to place before our readers the letter of the Cardinal Vicar, which dates a year back.

Digitized by Google

If the fire of Christian charity is continually renewed and extended among the faithful, by means of the pure light of the Rule given by S. Francis to his Tertiaries, faith will be revived in the world and we shall see the precepts of religion sincerely and publicly observed. Of this the Holy Father is convinced.

S. Francis is truly one of the most perfect reflections of the Divine Saviour that has ever appeared in the world; he is the human copy of the divine example, especially in a simplicity attainable by all, and therefore a copy profitable and easy to reproduce. On the other side, we live in evil times; vice and the root of all vice, the desire of honours, riches and earthly pleasures, are unloosed and furious in our midst. Our time resembles that in which S. Francis lived; and, as the Rule of the Third Franciscan Order was then the remedy, so now, in the opinion of the Sovereign Pontiff, we may well hope it will again aid in the reformation of the epoch, provided that it is embraced and practised with hearts animated by the spirit of the Saint, or at least by the wish to acquire it. It is for this reason that all the bishops and all the shepherds of souls throughout the world, are prompted, in the Encyclical Letter of the Pontiff, to labour to the utmost for the diffusion of the Third Order of S. Francis, by making the faithful understand how easy the religious exercises inculcated by it are, and what wonderful advantages they will obtain by ordering their lives according to its precepts.

The duty of seeking every means of attaining the holy end pointed out by the Encyclical Letter is strictly incumbent upon me, and upon all those who exercise the sacred ministry, and especially the Parish Priests of Rome, my co-operators in the spiritual care of the choicest portion of the flock of Christ, that, in an especial manner, under the crosier of the Roman Pontiff.

Consequently, I have judged it necessary to make known to the faithful in Rome, the letter written with earnest and truly apostolic zeal by the Holy Father; therefore each parish priest will receive, with this circular, a number of copies of the Encyclical, translated into ordinary language, which they will take care to disperse amongst their parishioners, and particularly to place them in the

Digitized by Google

hands of directors and directresses of schools, colleges, societies, the heads of commercial houses, and any who can derive advantage from it, either for themselves or for those in their employ; also that all ministers of souls, preachers and confessors, whether of the secular clergy or of any religious Order, shall prompt the faithful, especially the men (above all, the young men), to inscribe their names in the Third Order, to frequent its pious meetings, and to share the Indulgences and great privileges attached to it. In a word, that they exhort their people, and from time to time animate them to become in heart, and publicly to show themselves, Catholic Christians, faithful observers of the laws of Jesus Christ, as brothers of the Third Order should.

Here, in Rome, the Third Order, so ardently recommended by the Holy Father, is not, thank God, unknown; it still counts a great number of members. There are in the city several central places of reception in the principal Franciscan churches; namely, in the churches of Santa Maria d'Aracœli; of the Twelve Apostles; of S. Francis à Ripa; of SS. Cosmas and Damian in the Roman forum; and of the Immaculate Conception of the Capuchin Fathers. In the four first of these churches Congregations of Tertiaries have been successfully organised, which on appointed days, meet in their chapels to fulfil their pious exercises and hear an exhortation calculated to animate them to the preservation of the Franciscan spirit in their hearts; and a Congregation will, it appears, soon be established in the church of the Capuchins. Each priest must by his own conduct, particularly in his sermons to the people, induce the faithful to wish to be inscribed amongst the Franciscan Tertiaries, and be watchful that, while frequenting these pious meetings, they increase in fervour for the Christian life. To attain this end, the parish priests should seek the aid of associations of pious persons, ecclesiastics attached to the sacred ministry, and of the superiors of the various communities of both sexes. It is necessary to communicate with the religious directors of the Third Order in the above named churches, and to invite them, when there is occasion, to visit the parishes for the purpose of receiving as Tertiaries such of the faithful as may desire it.

Digitized by Google

Different cases may be referred to the parish priests; or they may consider it advisable to erect a Congregation of Tertiaries in their own church, either because the distance is too great from their parish to the above named churches, or because the number of Tertiaries among their parishioners has much increased, (as we have pleasure in hoping will be the case,) or for some other good reason; or perhaps they may wish to have these meetings in different communities established within the boundaries of their parishes, and it is only right that each should have its Congregation. In all these cases, they must address a request to one of the superiors general of the Friars Minor; and it is the order of the Holy Father that this request shall be favourably and promptly heard.

Finally the directors of the Third Order in the five centres for inscription in Rome, must be careful to send, every three months, to the chancellory of the Vicariate, the list of newly received members, with the names of their respective parishes, that it may be laid before the Sovereign Pontiff, who desires to be particularly informed as to the progress of the Order, which he considers of great importance to the salvation of souls.

It cannot be doubted that all, according to their share in the work, will labour with diligence and assiduity to second the pious intentions expressed in his Encyclical by the Vicar of our Lord Jesus Christ; and the fatigues they may experience in obeying the wishes of the Sovereign Pontiff will be certainly fruitful in abundant graces and benedictions from Almighty God.

Given at our residence, September 30, 1882.

R. Cardinal Vicar.

AUG. BARBIELLINI, Canon Secretary.

Digitized by Google

The Life of a Tertiary according to the Rule of the Third Order.

THE life of a Tertiary should be that of a good and perfect Christian. To attain this he should:

Each day,

1. Assist at Holy Mass if he possibly can. (Chap. ii. and iii. of the Rule according to the Constitution *Misericors.*)

2. Recite devoutly the Office of the twelve *Paters*, *Aves*, and *Glorias* (c. ii. § 6) except when prevented by sickness.

3. Before and after meals, invoke God with piety and thankfulness (c. ii. § 10).

4. Make the examination of his conscience in the evening, repent of any sins he may discover and resolve to correct them (c. ii. § 10).

Each month.

1. Go to Confession and Communion (c. ii. § 5).

2. Attend the monthly meetings (c. ii. § 2).

3. Contribute to the collection of alms to help the brethren, especially the sick, and for the service of divine worship (c. ii. § 12).

Each year.

Fast on the vigils of the Immaculate Conception and of S. Francis (c. ii. § 12).

At all times.

1. Wear the scapular round the neck, and the cord at the side (c. i. § 3).

Digitized by Google

2. Observe, according to the promises made at profession, the commandments of God and of the Church, and in case of omission make prompt amends (c. i. § 4).

3. Abstain in every way from luxury and indulgence, keeping that just medium becoming to the station of each (c. ii. § 1).

4. Be very careful to keep far from balls, dangerous exhibitions and revelry (c. ii. § 2).

5. Be temperate in eating and drinking (c. ii. § 3).

6. Give a good example to his family, by promoting good works and pious exercises. Avoid, and induce others to avoid dangerous reading (c. ii. § 8).

7. Be at peace with all, and endeavour to extinguish discord (c. ii. § 9).

8. Take no oath except in case of necessity; shun all scurrilous talking and jests (c. ii. § 10).

9. Assist at the burials of the members, and recite with the others a third part of the Rosary; priests should pray for deceased members in the Holy Sacrifice, and laics when receiving Holy Communion (c. ii. § 14).

10. No one ought to refuse the offices of the Order without just cause, or be careless in fulfilling the office confided to him (c. iii. § 1).

11. All must assist at the general meeting. Those recalled to their duty must accept salutary penance and correct themselves (c. iii. § 2).

12. Insubordinate Tertiaries and such as give evil example, if not obedient after the third admonition, are to be expelled (c. iii. § 4).

At a convenient time, those who can legally do so must dispose of their property by will.

This is the gentle simplicity of the Rule of the Third Order, according to Pope Leo XIII. To follow it, would be the perfection of Christianity and lead us to heaven.

Digitized by Google

Method for the proper Recital of the Divine Office by Tertiaries.

Say at Matins:

Domine, labia mea aperies (O Lord open my lips).

Et os meum annuntiabit laudem tuam (and my mouth shall declare Thy praise).

Deus in adjutorium meum intende (O God, come to my assistance).

Domine, ad adjuvandum me festina (O Lord, make haste to help me).

This canonical hour brings to mind the agony, the bloody sweat, the kiss of Judas, the seizure of our Lord Jesus Christ in the garden of Gethsemane, and all the events of that sorrowful night.

Recite *Pater*, *Ave*, and *Gloria*, six times.

Say at Prime:

Deus, in adjutorium meum intende (O God, come to my assistance).

Domine, ad adjuvandum me festina (O Lord, make haste to help me).

This canonical hour (six in the morning) brings to mind our Lord Jesus Christ in the judgment hall of Pilate, scourged, insulted, mocked, spit upon, and crowned with thorns.

Recite *Pater*, *Ave*, and *Gloria*, once.

Say at Tierce:

Deus, in adjutorium meum intende (O God, come to my assistance.)

Domine, ad adjuvandum me festina (O Lord, make haste to help me).

Digitized by Google

This canonical hour (nine in the morning) brings to mind our Lord Jesus Christ condemned to death by Pilate, led by the Jews on the road to Calvary, and followed by the pious women of Jerusalem and by His most holy Mother.

Recite *Pater*, *Ave*, and *Gloria*, once.

Say at Sext:

Deus, in adjutorium meum intende (O God, come to my assistance).

Domine, ad adjuvandum me festina (O Lord, make haste to help me).

This canonical hour (midday) brings to mind our Lord Jesus Christ on Calvary, stripped of His vestments, and nailed to the cross.

Recite *Pater*, *Ave*, and *Gloria*, once.

Say at None:

Deus, in adjutorium meum intende (O God, come to my assistance).

Domine, ad adjuvandum me festina (O Lord, make haste to help me).

This canonical hour (three in the afternoon) brings to mind our Lord Jesus Christ already dead, His Heart cruelly pierced by the lance, and blood and water flowing from the open wound.

Recite *Pater*, *Ave*, and *Gloria*, once.

Say at Vespers:

Deus, in adjutorium meum intende (O God, come to my assistance).

Domine, ad adjuvandum me festina (O Lord, make haste to help me).

This canonical hour (sunset) brings to mind our Lord Jesus Christ taken down from the cross and placed in the arms of His most afflicted Mother.

Recite *Pater*, *Ave*, and *Gloria*, once.

Say at Compline:

Deus, in adjutorium meum intende (O God, come to my assistance).

Digitized by Google

Domine, ad adjuvandum me festina (O Lord, make haste to help me).

This canonical hour (nightfall) brings to mind our Lord Jesus Christ wrapped in a winding sheet and laid in a new sepulchre by Joseph and Nicodemus.

Recite *Pater*, *Ave*, and *Gloria*.

If any wish to recite the Credo and the Miserere it is not forbidden to do so, but the Constitution Misericors does not require it.

N.B.—It is not necessary that the Divine Office should be said in this manner, but it is necessary to say the twelve Paters, Aves, and Glorias which correspond with the canonical hours of the Church.

Sayings of the Holy Father S. Francis.

19. Man owes his preservation from any sin to the Grace of God.

THE holy man obliged his chosen companion Brother Leo, much against his will, to overwhelm him with many reproaches, calling him a thief, a blasphemer, a murderer, and such like. The blessed Father heard him most patiently, and wept over all these sins as if they were his own. Brother Leo having asked him why he compelled him to say so many and such great untruths against an innocent man, the Saint answered him, saying: "They are no lies, for I am in truth the greatest of sinners; and all these sins, and even worse, I should have committed, if God in His mercy and by His grace had not preserved me from them. For if a great robber had received the grace that I have, he would have made a much better use of it, and would be much holier than I am."

Digitized by Google

Recent Declaration of his Holiness concerning the Third Order.

On the 7th of July, 1883, His Holiness thus addressed the three Superiors General of the great Franciscan family, who had come to express to him their gratitude for his marked kindness to the Third Order:

"From my earliest years I have loved S. Francis. You, no doubt, love him as your Father, with a true filial affection; and I entertain for him a love and devotion not less intense than yours.

"The opportune time was come to modify somewhat, in compliance with numberless petitions of bishops in all parts of the world, the Rule of the Third Order, so as to render it more suitable to the present times. We have, therefore, diminished the number of fast days; and, instead of the Divine Office, when it cannot conveniently be said, we have prescribed the saying of twelve Our Fathers, Hail Marys, and Glories, viz. five for Matins, one for Lauds, one for each of the four little hours, Prime, Tierce, Sext and None, and two for Vespers and Compline.

"In these days, when so many worldly cares and responsibilities press heavily upon most people, and when there is such a falling off of Christian piety and devotion, we have deemed it necessary to mitigate the severity of the Rule of the Third Order, in order that as many as possible of the faithful might be led to embrace the evangelical spirit of S. Francis."

Digitized by Google

One of the Most Rev. Fathers General having here interrupted His Holiness, to ask him if the faculty previously enjoyed by Tertiary priests of using the Franciscan Breviary had been withdrawn from them, His Holiness replied: "The faculty has not ceased; but it is imposed upon no one."

Then continuing his discourse, the Holy Father said:

"I have wished to dictate my Testament in favour of S. Francis, to show my devotion to him, and to merit thereby his protection in this life, and his assistance before the tribunal of Jesus Christ.

"Some have thought, since the appearance of the Constitution Misericors Dei Filius, that the Third Order had been changed into a simple association or confraternity. Such is not our intention. But, as we have already declared, the nature and essence of this Institution still remain, and it is by no means a mere confraternity, but a true Order.

"It is for you, Fathers of the Observance, Conventual and Capuchin Fathers, and you Regular Tertiaries, to extend this Order of Penance by the Priests of the Order and the Visitors, and where there are none of your Religious, by Directors duly delegated, in order to obtain the end desired by S. Francis and by Us, for the welfare of Society and the increase of piety." *(Acta Ordinis Minorum.)*

Digitized by Google

Franciscan Chronicle.

THIRD ORDER AT LIVERPOOL.—The Congregation established at S. Francis Xavier's held their monthly meeting on Sunday, November 4; although it was very bad weather, there was a good attendance: 95 Brothers and 82 Sisters. Four Postulants and six Novices were received. The Father Director gave an explanation of the ceremonies used in the reception of Novices and also a short instruction, showing how the Feast of All Saints affected the Tertiaries and what advantage could be derived from the consideration of the Saints in heaven. The blessing was then given, after which the Office was chanted and the meeting closed.

THIRD ORDER AT CHESTER.—The Tertiaries of the Congregation at this place will hold their usual monthly meeting next Sunday. Four Postulants are to be received.

THIRD ORDER AT KILKENNY.—The meetings of the members of the Third Order take place in the Franciscan Capuchin Church regularly once a month, and are well attended.

Recently, several new members have been received, and four professed.

THIRD ORDER AT BLACKBURN.—The usual monthly meeting took place at S. Alban's and was attended by 160 members of the Third Order. The Rev. F. Burke delivered an appropriate address, and afterwards received several new members.

THIRD ORDER AT NEWPORT, SALOP.—In the month of October, a new Tertiary family was inaugurated at the Catholic Church in this town, and bids fair to flourish.

THIRD ORDER AT JERSEY.—Recently at the usual monthly meeting at S. Thomas's, S. Heliers, twelve new members were received into the Third Order.

Digitized by Google

Obituary.

Of your charity pray for the following members of the Third Order, lately deceased:

Julia Hargitt of Liverpool (Sister Clare), who died Oct. 25, aged 38. She did much to spread the Third Order in Liverpool.

Bridget Boland of Birmingham (Sister Mary), who died November 22.

Marcia, Dowager Lady Herries (Sister Agnes), who died at Rome, November 18, aged 69.

This deceased Lady did much in her time, in many ways, for the honour and glory of God and the good of souls. May she rest in peace.

Mary Kelly (Sister Clare), of the Congregation attached to the Church of the Most Holy Trinity, Cork. Soon after the deceased had been fortified by the rites of the Church, she felt that her last hour was approaching, she then asked the good Sisters who were present to recite for her the holy Office of the Blessed Virgin, which was her great devotion through life. While they were complying with her last request, she calmly gave up her soul to God.

R.I.P.

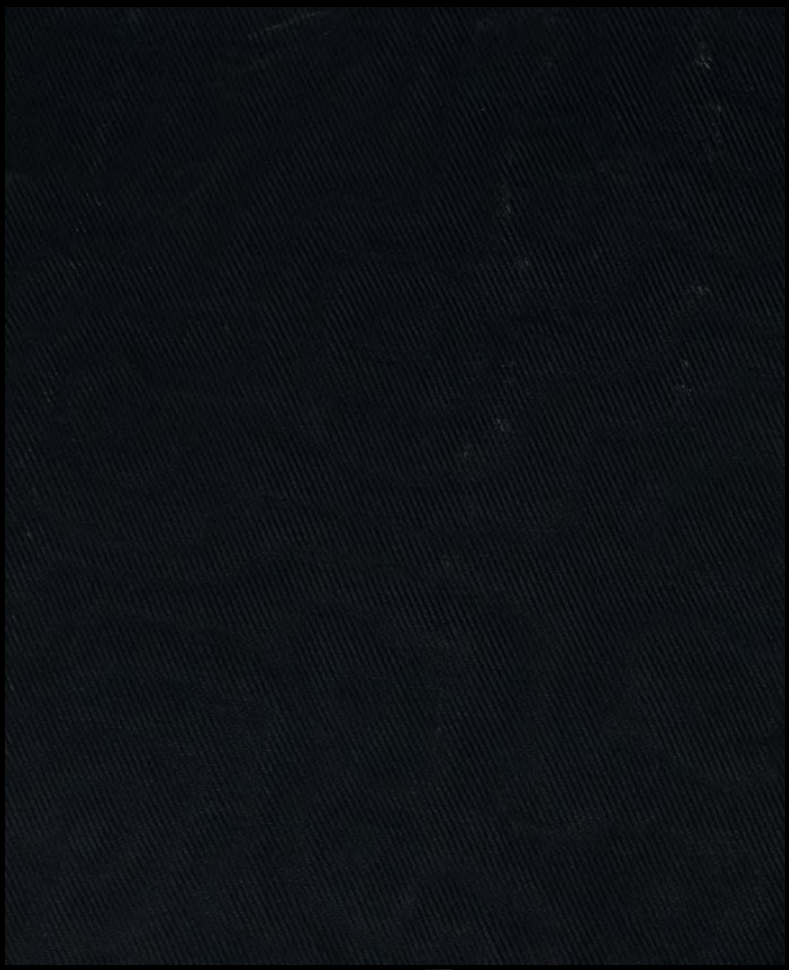
Digitized by Google

Digitized by Google

Digitized by Google

SBL

Digitized by Google



Digitized by Google